

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

LORD HAMPTON'S RETURNS.

(Second article.)

In dealing with these returns last week we observed that the use made of them by the supporters of the Establishment is two-fold. For first, the fact that 26,000,000*l.* has been raised within about thirty years for church building and restoration, is regarded as a triumphant proof of the great social, and therefore of the political, forces, available for its defence. And secondly, the largeness of the sum is urged, especially by the more liberal wing of our opponents, as an eloquent suggestion of the formidable difficulties which would be involved in turning loose to follow its own devices a corporation of wealth so enormous. As to the first argument we observed in effect that one story is good until another is told; one set of forces seems resistless until counter-balancing powers are duly weighed. And when it is remembered that the possession of vast ancient endowments sets Episcopalian liberality free from many of the burdens borne by the Free-Churches, it will be felt that the millions raised annually by the latter for all religious purposes, suggest a very efficient counterpoise to the social forces represented by Lord Hampton's twenty-six millions. Add to this that political power ultimately lies with numbers, not with wealth; that 1,000,000*l.* in Free-Church finance stands for probably five times as many donors as the same sum in Episcopalian finance; still further that the population unattached to any Church, is preponderantly on the side of disestablishment—and we think that the first argument may be regarded as fairly disposed of.

We have already admitted that the second inference from the returns in question appears to raise a much greater difficulty. Some twelve months ago, Mr. Fawcett stated publicly his fear that disestablishment would be upon us before the complicated questions involved in disendowment had been maturely considered. No philosophical Liberal could more earnestly deprecate such a contingency than we should, even from a Nonconformist point of view. And probably Lord Hampton's returns will serve a useful purpose little contemplated by

himself, in compelling enthusiasm for abstract principles to give some little place to thought on practical legislation. Anyone, however, who will take the trouble to look carefully at the Parliamentary paper more immediately in question will soon see that it is very far from raising the alleged difficulty in its most formidable shape. It is not the new ecclesiastical properties enumerated there which are likely to give any trouble. The real perplexity arises in dealing with buildings of an earlier date than 1840, and created in times whose scanty financial records make it much more difficult to separate national and sectarian property than is the case with the brief period in question. So far as these particular returns are concerned, we have no hesitation in saying that the property amassed during the same time by two or three of the larger Dissenting bodies, including the Wesleyans, would be found of quite equal, probably of greater value, than the whole amount which in these lists can fairly be regarded as the *peculium* of the Episcopal Church.

For first we must clearly subtract from the twenty-six millions all moneys raised by rates, or granted by the Ecclesiastical Commissioners, or furnished by funds such as Queen Anne's Bounty, which are of national origin. It is unfortunate that the imperfections of the return make it impossible to state the total amount of this deduction. Most dioceses give a very inadequate classification of the sources of income, and some none at all. At present, therefore, we can only take a specimen which is probably by no means exceptional. Thus in the diocese of Canterbury we find that out of a total of 917,399*l.* rather more than 123,000*l.* comes from such public sources as we have mentioned. In Bath and Wells 46,174*l.* is put down as raised by rate. In Norwich out of a total of 727,713*l.* nearly one-seventh, or 103,962*l.* has been raised by "rate or parochial estate, &c."—a vague description which, however, clearly enough excludes voluntary contributions. On the whole, we may reasonably suppose that the deduction to be made under this head from the total amount of the returns will make up about 2,000,000*l.*

But much more important items remain to be considered. Under no conceivable circumstances will it be tolerated that national monuments like the cathedrals should become the private property of a sect. Arrangements may, and no doubt will, be made for their continued use as places of public worship. But no money spent on their restoration or repair can give the Episcopalian Church a right of property in them, nor create any claim for corporate compensation. The church which has had the exclusive use of them for so many years cannot make a merit of having kept them in substantial and ornamental repair. Besides, as we suggested last week, no insignificant portion of the funds voluntarily given for this purpose has been subscribed by Dissenters. The whole of the amount therefore spent on the cathedrals; according to the present return nearly £1,200,000, and certainly more, if the missing dioceses were added—must be subtracted from any possible claim of a disendowed Episcopal Church.

This principle, however, has a much wider application, and one which must be strenuously insisted upon at any expense of delay in legisla-

tion. Where sites have been bought or given, and new churches erected by Episcopalian devotion, no one will dispute the claim to distinguish these from the national property at present enjoyed by the Church. We say no one will dispute it; we do not say no one could. For property made over to National Church uses stands in quite a different position from that which is created by a voluntary denomination. But where Episcopilians have enjoyed rent free for generations the use of national—or if the term is liked better—parochial buildings, we altogether deny that they can with any fairness claim compensation for repairs or restorations. Personal compensation should of course be granted amply and generously. But after our lamentable experience in Ireland, we hope that this nation will never again admit the claim of any corporation whatever—whether parochial, capitolular, or denominational—to a single penny of compensation for extinction or transformation. An incumbent of a restored Church, *qua*-incumbent, has his personal vested interests, affecting, however, only his position for life. But an incumbent *qua*-corporation sole," to quote Mr. Freeman, has no claim on the nation at all. He simply dies out; and the nation cuts off the succession. The corporation is gone, defunct, annihilated. And it is impossible to compensate what does not exist. That at least cannot hold out greedy hands to flinch the inheritance of the poor. Of course, if we are ever foolish enough to create, or stipulate for, a new "Church body," and haggle about its constitution and its claims, we shall deserve the fate of a man who plays with a *pieduvre*. We have had enough of that in Ireland, where we have been blinded by clerical ink and drained by a myriad suckers. But in England we should have a very kraken on our hands. No; the only clue which will ever take us safely through the perplexities of disendowment is the recognition of nothing beyond personal claims. The very principle of disestablishment is that a true Church can and ought to take care of itself. The only exception we would make is that in the case of new churches wholly provided by voluntary subscription, the parson's freehold, at the death of the incumbent, should be changed into a trust property, to be held, not by any "Church body," but by local trustees as nearly as possible representing the donors and congregation. It would be for them to make their own arrangements with any "Church body" voluntarily formed.

Let us see how this would affect Lord Hampton's returns. Their imperfection here again creates difficulty; but specimen results will suffice. In Bangor the number of new and additional churches is twenty-six; that of restorations and rebuildings sixty-eight. In Canterbury the number of new churches is seventy-seven; the restorations and rebuildings 236, besides three doubtful cases of "enlargement." In Ely the number of new churches is twenty-seven; the number restored 334. The proportion is of course entirely reversed in London, and in a few other great centres of population. But if the totals could be obtained, it is certain that at least half, and perhaps much more, of Lord Hampton's 26,000,000*l.* is accounted for by modes of expenditure which neither justice nor sound policy would allow to swell the endowments of the disestablished Church.

THE GOVERNMENT AND MR. OSBORNE MORGAN'S RESOLUTION.

MR. DISRAELI has informed the members of an imposing deputation from the Church Defence Institution which waited upon him on Monday that the Government will offer "a staunch and unqualified opposition" to the resolution which Mr. Osborne Morgan will move next Friday. This announcement will surprise no one. But the very emphasis of the language, coupled with the statement that the Burials problem has become "one of the most important questions of the day," might reasonably occasion some disquietude on the other side. The Prime Minister, in the course of his short reply, clearly indicated that there was a grievance which must be redressed, that a settlement had become urgent, and that it must be discussed dispassionately, and "with moderation." The tone of Mr. Disraeli's remarks could hardly have carried consolation to the "very influential and representative deputation" which waited on him. Though the right hon. gentleman naturally reserves a more explicit statement of his views till Friday next, he allows it to be seen that he has no sympathy with the "no surrender" attitude assumed by the mass of the clergy, and that he is driven to the conclusion that the question must ere long be taken up by the Government. In fact, Mr. Disraeli confirms the belief we have more than once expressed, that for the sake of an assured majority this session, he will be ready to promise a bill for next session.

In saying that much as to the Premier's probable tactics, we do not pretend to any profound interest as to the course he may take in this question, be it what it may. The Prime Minister may, as the *Times* hints, "like many other good generals, desire to win a victory, and, having won it, to abandon its results as gracefully as possible by a judicious compromise with the dangerous foe." But no compromise would be "judicious" or acceptable that proposed to ignore the right of the nation in the parish churchyards, which is the basis of Mr. Osborne Morgan's resolution. Ingenious schemes, such as that of Mr. Talbo for new burial grounds in addition to the old ones, will not bear investigation, nor are they worthy of serious discussion; and it is a speaking fact that the clergy, in order to retain their monopoly of the churchyard, should be ready to endorse a plan which in effect nationalises their Church, and reduced it to the position of a big sect. What Mr. Disraeli may, a year hence, propose to do is of very little consequence. The delay will not improve the position of the Established Church, nor evolve any satisfactory settlement that can possibly leave the clergy in possession of their present monopoly. Can the Legislature justly or eventually insist on limiting the right of civil burial "in opposition to the demand of a very large proportion of the population, by the addition of a religious qualification"? "The Conservative objections," again to quote the *Times*, "are temporary and unsubstantial, while the claims against which they are advanced are founded on nature; and nature will prove too strong even for a Conservative majority"—even if that majority should, on Mr. Morgan's resolution, prove to be, by dint of clerical pressure, forty instead of fourteen.

The House of Commons is about to engage in what will probably be the most exciting debate, and to take part in the largest division, of the session—for what? To decide whether it is right and seemly that parishioners should be buried in the parish churchyards in accordance with their feelings and religious predilections—a right which is freely exercised throughout Germany and Austria without a thought of opposition or a symptom of evil effects! Yet this is the right to which the Prime Minister of England declares his intention to offer a "staunch and unqualified opposition," and in which he will probably be supported by a majority in the House of Commons! Such is the sinister influence which a dominant State Church is able to exert! It dries up all the kindlier sympathies of our statesmen; it intrudes its exclusive and bigoted claims into all our political relations; it poisons our social life; it raises a deafening hue-and-cry when the least iota of its exclusive privileges is assailed; it demands that Nonconformists shall bow to its yoke even in sight of the open grave that is supposed to level all distinctions. It is from this galling ecclesiastical bondage, of which the present law of burial is but a symptom, that the nation needs to be once for all delivered.

UNIVERSITY REFORM BILL.

LORD SALISBURY introduced his bill for the reform of the University of Oxford into the House of Lords last Thursday, and fixed the second reading for that day fortnight. But though the bill has been prepared for some time, the Government had not thought fit up to Monday last to issue it to members or to the public. Considering how much depends on the details of such a bill, and how desirable it is that leading members of the University should be able to confer upon it before the second reading, this delay is not merely negligent but unfair. Lord Salisbury in his long speech made many vague statements, but gave no such description of his plans as could possibly supersede the necessity of consulting the text of the bill itself. His lordship ought to remember that in dealing with the question of University reform his previous conduct and his speech of Thursday are not such as to inspire us with confidence; but the reverse.

We cannot forget that Lord Salisbury had charge of the Hertford College Bill in the Lords, and that while it was in his hands, there was no clause preserving the operation of the University Tests Act to the new foundation; and yet, though by a side wind he was seeking to repeal in respect to Magdalen Hall so recent a piece of legislation, he breathed no word of his intention, but smuggled his measure through as though it had been a mere private bill. In his speech of last Thursday the noble lord took great credit to the University for its action with reference to the unattached students, and contrasted the wise and fruitful legislation of the University with the barren attempt made by Parliament to found private halls. His memory in these matters must be singularly treacherous if he has forgotten,—first, that Oxford reformers twenty-two years ago would gladly have abolished the monopoly of the colleges had not his lordship's parliamentary friends been too strong for them; secondly, that his partisans refused the proposal made to them by Balliol College some ten years ago to modify the University Statutes so as to allow students to reside in the town, and that it was on the refusal of the University that Mr. Ewart brought in his bill for allowing men to be members of the University without joining any college. Lord Salisbury (then in the House of Commons) sat on the committee to which that bill was referred, and showed himself active against the proposed extension. But the Earl of Derby, then Chancellor of the University, feeling that Mr. Ewart's proposal could not be successfully resisted in Parliament, signified to the Tory party in the University that they had better give way. This is the true history of the measure to which Lord Salisbury appeals as showing the superiority of the University over Parliament in matters of reform. The noble lord, in the course of his speech, expatiated on waste of money expended upon sinecure fellowships; and he proposes to save some 50,000/- a-year from this source for University purposes. But he made no reference to the fact that some 26,000/- a-year is spent by the colleges in endowing their livings; that some 4,000/- a-year more is spent by the same colleges in subscriptions to their parochial clergy for church purposes; that the chapel services absorb 9,000/- a-year, while the college libraries receive only 2,500/-; that clerical fellows receive about 40,000/- a-year, and clerical heads about 25,000/- a-year—making a total of University revenues restricted or diverted to the Church of more than 100,000/- a-year. His lordship suggested that those wealthy colleges which do so little for education might be spending their funds wisely in other ways, and hinted at libraries and professorships. Had he dealt with the facts, he would have had to admit that the money goes in waste, and in subsidies to the clergy.

Lord Salisbury, while apparently admitting the good of past University reforms, could not refrain from a few side hits, and seemed to suggest that the present sinecure fellowships were the act of the old University Commission. In fact, the number of sinecure fellowships was greatly reduced by that commission, some being turned into fellowships and many into scholarships; and more would have been done in the same direction but for the opposition of the Tories.

His lordship seems to have two great proposals. First, he would abolish a large number of sinecure fellowships. This will be a good thing, provided that all clerical restrictions are abolished at the same time. Otherwise the effect will be to get rid of the most liberal element in the governing bodies of the colleges, and hand them over to the clerical section.

His second proposal is to found professorships with the money so obtained. But unless we have proper machinery for electing our professors, the multiplication of well-paid offices

will mean the multiplication of jobs. At present most of the methods of appointing professors are very bad, and in many cases political and ecclesiastical motives have determined their selection. We require for the University what has been conceded for endowed schools. There, the selection of head masters is entrusted to the governing body, and as a security for fair selection we have the provision that no member of a governing body shall necessarily be a member of any denomination. This at once excludes the clergy from sitting *ex officio* on these boards. We desire the same protection in the appointment of university professors, that in no case shall the electors, or any of them, be required to be members of any Church: we shall thus get rid of those bishops and clerical heads who now swarm on boards of electors. Lord Salisbury's bill is one which, by his own showing, is to give the widest power to his commissioners. Everything will depend on who they are.

But, whatever the commissioners may be, we ought to claim certain main securities, and principally that the University Tests Act be scrupulously preserved, respected, and upheld. We should demand a clause that in no scheme shall any endowment be applied for the advantage of any denomination, and that no holder of any of these newly-created foundations be obliged to be an adherent of any church or be subject to any religious observance. We should require, further, a clause prohibiting for the future the permanent alienation of college property to Church purposes which now goes on under the 1 and 2 William IV., c. 45, and other Acts. It is not right that temporary majorities of fellows of a college, many of them, as clergy, interested in the augmentation of their livings, should be able to alienate funds entrusted to them for the maintenance and advancement of learning.

In these few remarks we have criticised Lord Salisbury's speech, and not his measure, of which, as yet, we know hardly anything. We may have more to say on the bill when its contents are made public. Meantime we would urge on our readers an attitude of vigilance, lest an attempt be made to dupe Liberals similar to that attempted in the case of Hertford College.

DEATH OF THE REV. JAMES SPENCE, D.D.

We regret to announce, but our readers will not be surprised to hear, that the Rev. Dr. Spence has departed this life. His death took place at his residence in Upper Clapton, on Monday morning, the 27th. In 1870 Dr. Spence was prostrated by heart-disease and a stroke of paralysis, and from that time he has been unable to engage in public service. But, notwithstanding his great infirmity and great suffering, he has continued the editorship of the *Evangelical Magazine*, which he had undertaken a short time before his illness. And in his quiet study, and with his pen, he has devoted much time and thought to the interests of what we may call this venerable institution.

Dr. Spence's birthplace, Huntly, is a small town—scarcely more than a village—in Aberdeenshire. But it has a great history in relation to the progress of religion. In the end of last century an eminent man of God, George Cowie, was deposed from his ministry by the Antiburgh section of the Secession Church for rendering encouragement to lay preaching and to those notable irregulars, Rowland Hill and the Messrs. Haldane—a fact which may well seem incredible to persons born within the last forty years. In Mr. Cowie's deposition originated the Independent Church in Huntly, of which he was the first pastor; and in his influence and labours originated a spiritual movement of great depth throughout the surrounding districts. It was in the circle of genuine Puritans who had been taught by Mr. Cowie and his successor, the Rev. John Hill, that James Spence was born in 1821. Several of the names of families in that circle have since become well-known—Spence, Legge, and MacDonald.

After enjoying the best education which Huntly could afford, James Spence was sent into Aberdeen to business. But the love of study was too strong for the attractions of the shop, and after a short stay in Aberdeen he went to assist his uncle, bearing his own name, formerly of Aberdeen, at that time in the Isle of Wight, in the conduct of a school. It was while under his uncle's roof, if we are not mistaken, that young Spence became a Christian. His heart now turned to the ministry of the Gospel as his life-work, and to prepare himself for it he returned to Aberdeen and prosecuted his studies for four years at King's College. During

this period he attended the ministry of the Rev. John Kennedy (now of Stepney), who had succeeded his uncle in the pulpit of Blackfriars-street Chapel. At the University James Spence attained the highest honours both in the classics and in mental philosophy. And this fact was not forgotten by his Alma Mater in after years,—the Aberdeen University conferring upon him in 1856 the highest honour within its reach, the degree of Doctor of Divinity.

From Aberdeen Mr. Spence went to Highbury College, where he studied theology for three years. In 1845 he became pastor of the Congregational Church in Oxford, and there he married the lady who, with her seven children, now mourns his loss. In 1848 he removed to Preston, where he remained till 1854, when he became pastor of the church in the Poultry, London, in succession to the Rev. S. Bergne. In 1867 he accepted a call to succeed the Rev. John Davies as pastor of the church in Old Gravel Pits, Hackney, with which the name of Dr. Pye-Smith is so honourably associated. To this step he was led very much by the feeling that his strength was no longer equal to the necessities of the church in the Poultry. At Hackney the congregation so prospered that the church was encouraged to undertake the erection of a new, large, and costly building in Clapton Park. But, before this building was ready for occupation, the good man who had hoped to exercise his ministry within its walls was silenced by the hand of disease—should we not rather say, the hand of God? "Even so, Father." His last sermon was preached on the first Sunday in August, 1870.

To those who have known Dr. Spence from his youth, his life has been a wonder. Within a few months of his entrance on his ministry in Oxford, he suffered hemorrhage from the lungs, which, it was feared, would issue in consumption. And at different periods of his life his seizures of various kinds have been so many and so severe, that friends could not but wonder at the energy with which he prosecuted his ministry. This energy sprang, under God, from a strong will, and a deep conscientiousness. These characteristics distinguished him through life. In study—for he retained to the last the vantage ground which he had attained as a scholar at the University; in preparation for the pulpit, in which he was most painstaking; and in pastoral work, in which he was most constant and loving—Dr. James Spence was a true man of God.

And he was still the man of God, when for nearly six years he had to learn what these words mean—"They also serve who only stand and wait." His submission to the mysterious dispensation which had disabled him for the work which he loved, was beautifully childlike. And his end was peace. One of the last friends whom he was able to recognise, was his life-long friend, Dr. Kennedy. This was on the Friday before his death. His articulation was then so impaired that only those most accustomed to his voice could distinguish his words. But they understood him to say—"Going home"—"I shall be satisfied when I awake in thy likeness." He is now at home—and he is now satisfied. We do not say with Roman Catholic mourners, "Requiescat in pace," for he already rests "in pace," in possession of that peace which neither sin nor sorrow shall ever disturb. He has left us the example of a highly-cultured, highly-principled, and faithful minister of Christ, honoured with much success in labour, and gifted with much patience in suffering.

Dr. Spence's funeral will take place, we understand, on Saturday next at Abney Park. The service will be conducted in Clapton Park Chapel at one p.m. by Doctors Allon and Kennedy. The funeral is expected to reach Abney Park about half-past two.

The funeral sermon will be preached in Clapton Park Chapel on Sunday evening by Dr. Kennedy.

THE DISESTABLISHMENT MOVEMENT. DISCUSSION BETWEEN THE REV. J. McDougall AND DR. POTTER AT DARWEN.

The Lancashire journals of last week report at great length a discussion which has taken place between the Rev. J. McDougall, of Darwen, and Dr. Potter, of Sheffield, upon the subject of Church property. Very full reports, extending over several columns, appear in the *Preston Guardian*, the *Blackburn Times*, and the *Darwen News*, from which we learn that it has excited the most intense interest throughout the district. The discussion was arranged by a committee, and extended over the evenings of Tuesday and Wednesday—the title chosen being, "Are the Clergy of the Church of England paid by the State, or are they supported by endowments which belong inalienably to the Church?" Nearly 100l. was paid for admission by 1,500 persons, the tickets were 2s. and 1s. each; many of which were disposed of subsequently for

5s. each, and many hundreds of persons from the neighbouring towns were unable to obtain admission. The audience rose to enthusiasm as each speech was delivered; at the same time there were some demonstrative hootings from the two opposite camps. On the whole, however, the proceedings were eminently orderly and attentive. The *Preston Guardian* states:—

Mr. McDougall's committee consisted of the Rev. T. Davies, Messrs. R. S. Ashton, J.P., W. Sears, W. S. Ashton, T. H. Marsden, John Beckett, and Christopher Shorrock. The Church Defence Committee comprised the Rev. P. Graham, J.P., Rev. R. Mayall, J. B. Deakin, J. S. Webb, W. Touchstone (Manchester), Thos. Entwistle, and T. Cooper jun. On the platform, in addition to the disputants, were the members of the committees. The chairman for Mr. McDougall was the Rev. T. Davies. The Rev. P. Graham had been announced to take the chair on Dr. Potter's side, but owing to his absence through indisposition Mr. J. B. Deakin presided. Each committee had issued 750 tickets, the tickets being distinguished by their colour. The Church defenders sat on the right of the hall, and the free church party on the left. At seven o'clock the hall was densely crowded, and for half an hour the auditory amused themselves by cheering and hooting those who appeared on the platform to make or complete the necessary arrangements. Each chairman had before him a table, and each was provided with a bell. The Liberation bell had a white handle, and the Church bell a blue one. The production of these bells produced considerable merriment, and when the debaters with their committees stepped upon the platform they were greeted with cheers and hooting.

Mr. Deakin, Dr. Potter's chairman, opened the first night's proceedings, and after stating the terms of the debate said he hoped that meeting would be productive of good. If it taught Churchmen to believe that Dissenters were animated by no ill-will towards the Church, and if it diffused a spirit of charity amongst those who were all living and striving together, that meeting would not have been held in vain—(applause)—and he for one should not be sorry. The Rev. T. Davies, Mr. McDougall's chairman, followed, and after referring to the duties of the chairman, said that the committee would be much obliged to all who composed this great meeting if they would kindly abstain from any expression of disapproval. (Cheers and laughter.) He cordially concurred in the hope that the result would be to promote good-will and increase intelligence on both sides of their public opinion.

It is impossible, in the space at our disposal, to summarise the debate of the two evenings; we should be doing justice to neither of the debaters if we were to attempt to do so; we may, however, refer to some of the incidents. Dr. Potter, for instance, in beginning, said that he felt humiliated in standing before his audience that night as the advocate "of principles which he thought were universally accepted amongst Englishmen"—a strong saying, considering that Dr. Potter has held several discussions upon this subject. He proceeded to identify those who are seeking the disendowment of the Church with the French Revolutionists, including Mirabeau and Robespierre. He explained the proposals of the Liberationists, referred to authorities against them, and ended by putting a series of twelve questions to his opponent, having relation to various subjects; upon which Mr. Davies at once stated that they were not met to discuss those questions, but the one question previously agreed upon.—Mr. McDougall, in rising to reply, was received with great cheers from the Liberationists, but with hooting from those of the opposite side. He at once turned the flank of his opponent by saying that he did not feel "humiliated" in occupying the position he did, and asked point blank that the charge of robbery, confiscation and plunder, should be proved. Nor, he said, was he there to discuss the merits of Robespierre. He said that his opponent had not dealt with the question agreed upon. He proceeded to define, from legal authorities, the relation of the Church to the State; to show its position with regard to property and ownership; the impossibility of its doing of itself anything with regard to its property, and to sustain the sole authority of the State in dealing with it. In commencing his rejoinder Dr. Potter (says the reporter) "paid a high compliment to the debating power of his opponent," talked again about the movement being a Republican and Democratic one, and of the hold the Church had upon the country. Mr. McDougall, after reciprocating the fraternal sentiments that had been expressed, went on with his argument, closely packed and logically built up. Dr. Potter rejoined. The first night's proceedings closed with the National anthem.

At the second night's discussion there were a large number of ladies and a numerous contingent from Blackburn. The debaters were received with cheers and hooting, followed by a general "three cheers for Potter and McDougall." The Rev. Thos. Davies having explained the terms of the debate, Mr. McDougall rose to speak, saying of his opponent "Whom I am pleased to call my friend and brother." He expressed his abhorrence of what had been referred to by Dr. Potter—the persecutions by Presbyterians and others—and then took up another point, his remarks upon which we may quote as illustrative of Mr. McDougall's way of dealing with a question—

A second topic is our friend's reiterated association of those who advocate the opinions I am here honoured in sustaining with persons whom he holds to be enemies of all that is good and valuable in material life and character. (Hear, hear.) I need not recall the statements the leader of the debate yesterday evening made; I think they will be in the memory of all present. They were not pleasant statements—(Hear,

hear)—but if they were true I should not complain of their unpleasantry, however undesirable to myself, however painful; but I venture to say that his argument amounts to this—Unworthy persons, to stigmatise them by no worse name, have held the views which I defend, therefore those views are in themselves reprehensible. Now that is his argument—(Hear, hear)—and if there be an argument to be drawn from the logic of the gentleman who led this debate last night, if it be sound logic, let me show my friend in a very simple, but, as I think, striking manner, how it can be turned with resistless force against himself and his friends. (Hear, hear.) The last Parliamentary return respecting prisons, prison discipline, and the numbers of those who occupy prisons, shows that, after excluding Roman Catholics, about 95 per cent. of our prisoners avowed themselves to be members of the Church of England. ("Hear, hear," cheers, and groans.) It seems, then, that the vast majority of our thieves and our burglars are fellow-Churchmen with our friend. ("Hear, hear," cheers, hisses, and groans.) Are the religious doctrines and opinions which my friend and his fellow-Churchmen profess to hold therefore unworthy? (No.) Are the creeds, are the offices and prayers of the Book of Common Prayer therefore objectionable? I know not. (Hear, hear.) I ask, then, that we hear no more such logic. (Cheers.) I ask, then, that we hear no more of the argument, which, if brought to bear against my friend—if pressed home to himself and fellow-Churchmen—he must at once repudiate. ("Hear, hear," and cheers.) Let Dr. Potter no more, I ask him, either here or elsewhere, attempt to disparage me or my friends whom I represent—the friends of disestablishment, disendowment, and Nonconformity—(cheers)—by classing us with those whom he deems the foes of good government, sound policy, and national welfare. (Loud cheers.)

From this, after a slight reference to another incidental matter, Mr. McDougall proceeded with his argument, dealing specifically with the question of State-ownership. Dr. Potter replied, and brought up once more, John Owen and Dr. Pye-Smith, and concluded by putting another dozen series of questions for Mr. McDougall to "crack." Mr. McDougall, in reply, refused to move one moment from the logical line of the debate, and went on to give several illustrations of his argument. Once more Dr. Potter rejoined, and then Mr. McDougall made his final reply, in perhaps his most effective speech. In conclusion, he said:—

The work which we have in hand will not be done—cannot be done by us alone. The Liberation Society and its supporters are but humble agents in it; they constitute but limited means to a great end, which, of themselves, they are incompetent to bring about. But I have shown that within the Established Church itself we have many helpers, and every year the number of them will increase. Nor will it be necessary to make them Nonconformists. The Irish Church was disestablished by whom? Not by a Parliamentary majority of Dissenters. When the Irish Church Bill passed into law, there were probably not more than thirty Dissenters, exclusive of Roman Catholics, in the House of Commons; about one-twentieth of the whole representatives of the nation. As to the House of Lords, we had not half-a-dozen men in it. The Irish Church was disestablished by the votes of Churchmen, so will the English Church be. There is no prospect of a speedy change in the representation of our constituencies to the serious increase of Nonconformist members of Parliament. We build upon no such delusive expectation. But we know that what hath been will be. Good men in the Church, men represented by a Gladstone, a Derby, a Kimberley, and a Coleridge, will come to see and feel that the Establishment has lived its time, that its final hour has come, because it no longer either represents a national idea or does a national work. Such drawings together of men of different views and feelings with regard to great public questions have before been witnessed. They are the signs of turning points of national life, because they are the results of the silent but irresistible action of great moral and spiritual laws. The conjunction of a Peel and a Cobden, of a Gladstone and a Bright, were historical conjunctions of momentous meanings. I shall not despair of seeing other conjunctions of the same hopeful kind. I have heard, or read, that men of science think that all the planetary bodies are moving in one direction through space, driven by a mysterious cosmical force as yet ungrasped, but infinitely superior to the known physical forces which rule them on their axes and in their orbits. Even so, I venture to conceive, the good and true of all creeds and parties are moving, consciously or unconsciously, it matters not, in one direction impelled by a spiritual power infinitely superior to the human impulses which prompt and guide them in the common spheres of religious controversy and political strife. That direction, thank God, is towards truth, righteousness, mercy, and universal brotherhood, and must ultimately bring them all into closer and more blessed communion with Himself. The same chivalrous loyalty to truth, the same honourable subjection to principle, the same high minded deference to the demands of justice will again sway them, even at the expense of personal pride and parties at the cost of much scorn from without, and of much agony from within; and they will come to our side and labour earnestly with us in the cause of religious equality. And the moment they do so, our end will be gained, our victory won. (Loud cheers.)

Mr. McDougall was frequently interrupted in the course of his speech, and had to resume his seat, but at the close the audience on the Liberationist side of the room marked their sense of appreciation of his advocacy by ringing and sustained cheers, many of them springing on the forms and waving their hats enthusiastically.

Dr. Potter said he had very great pleasure in moving a vote of thanks to the two chairmen, for their dignified and impartial conduct in the chair. Mr. McDougall heartily seconded it, and the vote was cordially awarded. Both chairmen suitably responded, and the meeting was brought to a close by singing one verse of the national anthem, after which the audience dispersed quietly.

A correspondent writes relative to this discussion:—

The debate has excited very great interest in this part of Lancashire, where the literary ability, at all events, of the Liberationist champion is well known. The audiences on both nights included the local leaders of both political parties, and although occasionally somewhat demonstrative and enthusiastic, were, with some slight exceptions, eminently orderly and attentive. It is proposed to have a full report of the debate (taken by a professional shorthand writer agreed upon by both sides for the purpose) printed in the form of a pamphlet, which will no doubt form a valuable addition to the current literature of the question. The tone of the speeches throughout, you will be pleased to note, was such as to raise the debate far above the level of the common run of discussions on this question, and so far from embittering the controversy in this district (as it was feared would be the case) it has undoubtedly tended to create a better understanding between Churchmen and Dissenters than prevailed before, notwithstanding that the interest taken in the debate is almost unprecedented. It is only fair to the Church Defence advocate to say that if (in our opinion) he was not so logical or so pertinent to the question as our own, he was undoubtedly more complimentary to his opponent, as he hardly ever stood up to make a speech without paying some tribute to the "courteous," "gentlemanly," or "ingenious" way in which the subject was treated by Mr. McDougall. This from a clergyman, in other respects so "high and dry" in his opinions, surely marks a fresh era in these discussions, and is worthy of special notice as doing so. The friends of Disestablishment in this district are both numerous and enthusiastic, and fully appreciate the able efforts of their champion.

WARRINGTON.—A crowded public meeting was held in the Public Hall, Warrington, on Wednesday night. Mr. W. Murray presided, and was supported on the platform by Messrs. Alfred Illingworth, G. W. Latham, M.A., Joseph Thompson, J. G. Minnies, and others. The chairman, in opening the proceedings, said that he had received a letter from Mr. Peter Rylands, M.P., apologising for his absence, and expressing a wish for the success of the meeting. (Applause.) The chairman remarked that he believed the Liberal party would not cease to occupy the Opposition benches in the House of Commons until they had made the question of disestablishment the Liberal party cry from one end of the country to the other. (Applause.) Mr. Joseph Thompson (Manchester) moved the following resolution:—

That the establishment by the State of any form of religion is out of harmony with the age, is an unnatural union, and is unjust and injurious in its consequences. The resolution was seconded by Mr. Alfred Illingworth in an effective speech, and carried unanimously, amid loud cheers. Mr. G. W. Latham, J.P., of Sandbach, who was loudly cheered, moved:—

That the object of this meeting calls on all Liberals to press forward the movement for the disestablishment and disendowment of the Church of England. He said Mr. Disraeli had been creating peers, marquises, and baronets, and even had given the Queen a new title. He (Mr. Latham) sincerely wished Mr. Disraeli would make one of her titles a reality, and not a sham—that of "Defender of the Faith." The title was not true, because it defended the faith which predominated over others. He took the title to mean to defend every religious and moral man, and to prevent him being persecuted for his faith. It was urged on behalf of the Establishment that it gave the advantage of having an educated man in every parish; but the neglected condition of the agricultural labourers showed that the Church had not fulfilled its duty. As a member of the Church of England, he believed it would accomplish great good when free. Hitherto, clergymen had acted the part of priests. They had passed by the people and left the labourer to take care of himself, or to the mercies of the Levite in the shape of Wesleyan or Baptist ministers. The Burials Bill question was inseparable from disestablishment, and as sure as the sun would rise to-morrow, so surely, in a session or two, would the bill be carried. (Cheers.) If the clergy thought they would rest satisfied with this bill they were mistaken. When they gained the outposts they certainly would not relax their efforts in gaining the fortress. (Cheers.) Their success would stimulate to further victory, and they would work until they had swept away the last remnant of the religious inequality which at present defiles and disgraces this land of ours. (Loud and protracted cheering.) The resolution was carried unanimously amid loud cheers, and a vote of thanks to the chairman concluded the proceedings.

WIGAN.—RIOTOUS MEETING.—On Thursday a meeting was held in Wigan. The chair was occupied by Mr. J. Cross, deputy mayor, and among the speakers were Mr. A. H. Illingworth, of Bradford, Mr. George Howell, of London, and the Rev. A. J. Bray, of Manchester. It soon became evident that there were in the meeting a large number of persons who were opposed to its object, though the first resolution was declared to be carried by a large majority. During the speeches sparrows were set at liberty in the hall, but the uproar reached a climax when Mr. Howell was seconding the second resolution. Some roughs advanced towards the platform fighting as they went, and a regular riot ensued. The roughs seized pieces of the broken forms, which were everywhere strewn about, and dealt unmerciful blows to all who stayed their progress. Several persons were injured, and one youth, who was trying to make his escape, sustained a severe cut on the side of the head. A strong staff of policemen was at last

called in and the room cleared, and the proceedings of the evening were brought to an abrupt termination.

OLDHAM.—On Tuesday night the annual meeting of the Oldham branch of the Liberation Society was held in the Town Hall, Oldham; Mr. James Newton, J.P., in the chair. The Rev. D. J. Hamer, in the course of a brief address, said that since he last addressed an Oldham audience an event of some importance had taken place, and it was fitting at this great meeting of the Liberation Society that they should congratulate themselves upon the return of Mr. Jacob Bright for Manchester. (Loud cheers.) They remembered that only a week before Mr. Peter Rylands was returned for Burnley; and they remembered that a little while before a seat which had been in the hands of an aristocratic family was wrested from their control, and a Liberal member returned for Leominster. In the case of the member for Leominster, Burnley, and Manchester Liberation principles had triumphed. (Cheers.) A little while ago Mr. J. T. Hibbert contested Blackburn. Now he (Mr. Hamer) thought this—if Mr. Hibbert had been a Liberationist, the men of Blackburn would have worked as the men of Burnley had worked. There was no chance for a Liberal candidate in these times unless he was a thorough Liberationist. There had been some talk of Mr. Hibbert being a candidate for Manchester, but he (Mr. Hamer) did not believe he would have been returned for Manchester. (Hear, hear.) The Oldham people ought to see that their candidates were strong upon the Liberation question, and they would succeed. (Cheers.)—*Manchester Examiner.*

OTHER MEETINGS.

Mr. Gordon has addressed five meetings during the last week, the first at Arnold, which was the beginning of a series. Mr. S. Stowell presided. Mr. Gordon spoke with his usual effectiveness, and was well received by a good audience.

NEW BASFORD.—On Tuesday Mr. Gordon lectured in the British Schoolroom, Mr. Joseph Burton in the chair. The local newspaper says:—"The lecturer was warmly applauded by a numerous audience, and several questions were put and satisfactorily answered. At the conclusion cordial votes of thanks were accorded to him and the lecturer."

BULWELL.—On Wednesday Mr. Gordon was at Bulwell, Dr. Crouch presiding. There was a very good attendance, and the audience repeatedly showed their approval of the sentiments of the lecturer in a very enthusiastic manner.

NOTTINGHAM.—On Thursday Mr. Gordon lectured in the Mechanics' Institution here. There was a large attendance. The chair was taken by Mr. E. Gripper (chairman of the school board), who was supported on the platform by Mr. J. E. Ellis, the Rev. W. Woods, Mr. A. Goodliffe, and other gentlemen. The chairman, in opening the proceedings, said he believed that in the two or three last borough elections this question of disestablishment was not shirked in the least, and the success of the Liberal party at these elections depended very largely upon the honesty and thoroughness of the candidates on the question which they had to discuss that night. Mr. Gordon was listened to with loud applause. Mr. J. E. Ellis moved, and Mr. Booth seconded, the vote of thanks.

LONDON.—On Friday, Mr. Gordon gave the last of a series of lectures here, Mr. T. Bayley in the chair. He carried the audience with him. Mr. Gripper afterwards spoke.

SHEFFIELD.—On Tuesday, the Rev. Marmaduke Miller delivered a lecture to a crowded audience in the lower room of the Cutlers' Hall, on "Church Reform through Disestablishment." The proceedings took place under the auspices of the Sheffield Nonconformist Committee. Mr. J. Wycliffe Wilson presided. The chairman, in opening the proceedings, paid a graceful tribute to the memory of the late Rev. David Loxton, whose presence that evening they missed very much, he at all times having been to them a tower of strength. As older advocates of disestablishment were removed, there was a need of younger men to take up the question, and he (the chairman) rejoiced to know that in the same week that Mr. Loxton was taken away, a new association of young Nonconformists had been established—(applause)—and he trusted that out of the association some would arise who would carry on the work of Mr. Loxton. (Applause.) The lecturer showed the condition of the Church, and was listened to with great attention. The Rev. R. Chew moved, and Mr. S. Bacon seconded, the vote of thanks, which was supported by the Rev. W. Seawood, and carried.

The Rev. J. B. Heard has also addressed meetings at Stafford and Whitchurch; and other meetings have been held.

THE BURIALS QUESTION.

SOME SPEECHES IN CONVOCATION.

We are indebted to the *Guardian* for a verbatim report of the proceedings in the Convocations of both Provinces. We find amongst those proceedings three or four speeches which we are sure will be of especial interest to our readers for the just and generous sentiments which are expressed in them.

It appears that on Thursday, Feb. 17, an amendment to a resolution before the Lower House was moved by Archdeacon Allen, as follows:—

It being natural to wish that the bodies of our dead should be laid with the bodies of their forefathers, and it being dishonourable to God to read our burial service

to unwilling bearers, it is desirable to open our parish graveyards under due safeguards for the burial of Nonconformists, the clergy being freed from the obligation of burying all parishioners.

The archdeacon said:—

I am in favour of freedom for the clergy, and for those who are separated from us. I, as a clergyman, claim to be pastor of the parish; but I protest against being regarded as a necessary appendage to the undertaker. The burial of the dead is a sanitary necessity. The bodies of Christian men must be disposed of with reverence—they have been the temples of the Holy Ghost, and we all expect to see them reanimated. But there are bodies brought to us which we cannot but feel in our consciences have not been such temples, and there are words in our burial service—words which stick in our throats—that do not apply to them. I was glad to observe, in a recent speech of Mr. Osborne Morgan, that he was quite ready to give freedom to the clergy, and to allow them to decline to bury, while he asked for freedom to be admitted into the graveyards of the Church. I allow that there might be some inconvenience, and as there may be indiscreet clergymen, so there may be indiscreet Nonconformist ministers, but I could trust both; and the more we trust them the happier we shall be. I feel strongly that the Nonconformists, as a body, are as desirous to have an orderly service as any member of this House, and would not object to any safeguards of order. And that being so, why should we not have more tolerance than the Kirk of Scotland or the Church of Rome? I speak without disrespect of both; but I recently heard of a person dying at Lucca, and the priest not only offered the English clergyman the opportunity of burying his countryman, but offered him also the use of his vestments for the orderly and decent performance of the service. (A laugh.) Surely that was a subject for thankfulness, that such charity should be exhibited by a Church that we acknowledge. ("No.") We acknowledge the Church of Rome as a Church. ("No.") We do indeed; and I should wish to speak with charity and respect of any Church of our Divine Master. It has been said that, if we open our churchyards to Nonconformists, they will claim to be admitted into the church. (Cheers.) But in Ireland, where Nonconformists bury in the parish graveyards, although the Church is disestablished her hold of the existing fabrics is as firm as ever. Something, too, has been said of the graveyard being the freehold of the clergyman, but it can be a qualified freehold, as it is subject to the right of the parishioners to bury there; and I think they too have a property in it, although only a sentimental property. It was, however, a sentiment shared by Abraham and Jacob and holy men of old, who wished to lay their bodies where the bodies of those dear to them had been laid. We offer to provide by rates new burial-grounds which are not consecrated for the Dissenters. Then it has been suggested that a form of service should be drawn up in the language of Scripture only which might be used for Nonconformists, but we know that to most of them a form is an abomination. Their leading idea is that they may be free in prayer. Our position in this respect would parallel the old fable. The fox invited the stork to dinner and served him in a shallow dish, and when the visit was returned the stork put the food in a long-necked vessel. (A laugh.) We will not give them what they ask, but we offer them something we know will not be agreeable to their feelings. I feel strongly on this question, and I come to the gravest question of all. I feel that it is a great dishonour to our Master to insist in reading the service of the dead to unwilling ears. ("Oh!") That is part of my amendment. I cannot understand how, when living men never come within the church walls, we should insist on carrying their dead bodies into the church and read the words of Scripture over them. I do not say the Dissenters have a great grievance. I do not think it is a very great one, but I cannot say they have no grievance. And for these reasons. When a sick man has been ministered to by a Nonconformist minister, who has cheered his last moments, it is natural for his friends to desire that that minister may speak words of comfort to them at the grave. I attended a meeting on this subject not long ago, and I heard an eminent minister put the matter in that way. I know that I am in a great minority, but I feel bound to place my view of the subject before the House. (Cheers.)

Canon Conway seconded the amendment. He wished that a member of the committee had seconded it, for it was so very much in accordance with what they had done and what was in the report, he could hardly imagine that it could be rejected. All it expressed was, that it was desirable to open the churchyards under due restrictions. The House had already committed themselves to the amendment, and they had provided for silent burials, the clergy being freed from attending them. Then, again, in the report of the Burials Committee, it was recommended that with due safeguards, and with an authorised service, Dissenting ministers should be permitted to perform funerals. ("No, no.") That was one of the things the report said they would insist on in the event of Parliament passing a law to throw the churchyards open. Well, then, the amendment proposed no more. He very much sympathised with the remarks made by his brother from Wales. What Mr. Edwards said of the Nonconformists in the Principality might be said of them in England. Nonconformity in England was no new thing, and when generations of men had grown up in Nonconformity it was a misnomer to call them schismatics. (Cheers.) If members would try to put themselves into their position and view things as they viewed them, the House, he believed, would look favourably on the amendment. Too much had been made of the positions of the clergy and of Dissenting ministers, but it would be a sad thing if this great measure turned on points like annoyance to the clergy, or victory over the Dissenting ministers. (Cheers.) All the amendment suggested was that with due safeguards, which might be made as strong as they liked, that under such circumstances our churchyards should be thrown open to the

Nonconformists. That seemed to him such a very natural and moderate proposal, that he felt he could fairly ask the House to support the amendment of Archdeacon Allen.

This amendment was, however, generally opposed, and, on being put to the vote, was almost unanimously rejected.

In the York Convocation, on Feb. 16, Archdeacon Boutflower proposed the following amendment to a resolution:—

At the request of the nearest relatives of the person to be buried, it shall be lawful for the minister, subject to the control of the ordinary, to use instead of this office a service consisting only of a psalm or hymn, a chapter or lesson from the New Testament, the Lord's Prayer, the collect for Easter, 2nd Corinthians xiii. ("The grace of our Lord," &c.), or some of these, and that such service shall be fully performed at the side of the grave.

Whatever their opinions might be as to the existence of a grievance on the part of Dissenters, the House of Commons had decided there was a grievance, and therefore they were bound to try to remove it. On the other hand, they should set their faces against extemporaneous praying or preaching in the churchyards; but by going as far as they consistently could in the way of conciliation, he hoped that Dissenters might be induced to meet them. The proposal was not, however, seconded, and the note of the joint committee was adopted.

The rubric allowing silent interment was agreed to with the exception of the last two lines:—"And in registering such burials the minister shall enter the words 'no ceremony' before his signature."

The Dean of Manchester (Dr. Cowie) then proposed to add the following words:—"Or he may permit any friend of the relatives of the deceased such service as they may desire." (Laughter.) He said he need not be long in explaining his object. (Renewed laughter.) They understood it thoroughly. They would observe that he had said nothing at all about Dissenting ministers. He had said, "any friend of the relatives of the deceased," and the service was to be used at the grave-side only. The question really arose on a recent discussion, and if they could possibly get from that Convocation an expression of opinion which would amount to allowing Dissenters the use of the churchyards for the burial of their dead, he should be thankful, because he felt pretty certain that the Legislature would some time or other adopt it, if it were withheld, and he thought it would look well for the Church to anticipate the action of Parliament. However, he was not very sanguine about his amendment passing. (Laughter.) He knew many gentlemen thought very strongly on the question, and he would only ask them to deal very mercifully with himself and his seconder if they thought proper to castigate them. He moved the amendment for the purpose of conciliation. He knew they had always had the "No surrender" gentlemen very strong just before surrender, and he was afraid the Church would have to capitulate on this question, and therefore he did not wish to have very strong opinions expressed against it. It was said before Church rates were abolished that they were going to give up the Establishment, but he asked them, was the Church of England not stronger in the affections of the people now than she was before the Church rates Abolition Bill was passed? Had there not been a constant accession of strength and activity, notwithstanding that safeguard had been removed? Now he thought that this also was one they might surrender, and in doing so they would not be surrendering the parson's freehold, for he was only the trustee for the public good. Their Nonconformist friends died, and they must be buried. It was not a necessity that they should be admitted to the church, for they had their own chapels, but they must be buried, and that in the parish graveyard; and he thought it would be conciliation to allow this modification of the present law. It was said they would be in danger of having churchyards made the scene of very unseemly exhibitions. He believed that public opinion was quite strong enough to put down anything of that kind—(cheers)—and though it might occur once or twice, it would not occur very often. And he thought they could afford this. He thought the Church of England was so strong in the hearts of the people that she could afford to make this concession to those who unfortunately did not concur in her views.

The Dean of Chester (Dr. Howson), in seconding the amendment, said they had before them the most serious subject—he did not say the most serious in the long run of those with which Convocation was dealing—but the most serious subject under pressure of the circumstances of the day. In recommending the amendment to their favourable notice, he would call their attention to the fact that the question was now in a new position—he would venture to say in a position more favourable to the Church of England—by the fresh attitude taken by Mr. Osborne Morgan. The question was before the House of Commons now as an abstract resolution. Here, he thought, was a golden opportunity for Churchmen in the House of Commons, and for the clergy. Any supposition that they could keep the thing from being settled in a way they did not like by continually reiterating the cry of "No surrender," was really a state of mind quite unworthy of an assembly of grave divines. The question would be settled in some way favourable to the claims of the day, with stronger or weaker limitations; and it would be far better for them if they should make some suggestions which might form the basis for a settle-

ment, rather than be continually saying they would not surrender, and then be compelled to yield with the result of having more or less soreness on each side, and a sharper distinction than ever before between Dissenters and Churchmen. He was bold to say that there was a grievance on the part of Dissenters, and he was very much surprised that the clergy did not understand this grievance, and he had been surprised that some of his Low Church friends—for he had Low Church friends as well as High Church friends—(laughter)—did not understand the deep feeling of some of the most godly Dissenters on the point. It was a most reasonable thing for a family who for generations had been Nonconformists, and who had never been treated with sympathy or respect by the clergy whom they had happened to meet—(cries of "No, no")—to wish when they had laid their heads in the grave that the expressions of religious faith and hope to which they had been accustomed to listen should be said over them. He did not say that the grievance was a very widely extended one, or always reasonable; but in many cases it was reasonable and very deep, and the clergy had been very much to blame for this; and if those present would call to mind the language that had been used with regard to Dissenters, their consciences would allow that he was quite right in saying what he had said. Well, their duty with regard to a grievance was to make the most of it rather than the least. On the other hand, he did admit one or two things which were felt as a deep grievance by the clergy. Very wrong language had been used with respect to the clergy; but the very imprudent language which the clergy had allowed themselves to use with regard to Nonconformists might be some excuse for it, and he thought they might square accounts very well. It had been said in the course of the debate that if such a liberty was conceded to the Nonconformists, the result would be that they would bury with warm expressions of religious faith and hope all their good people and would leave the Church of England to bury with all her magnificent services all their bad ones. All the black sheep would be sent to the Church of England. That was a very serious objection; but it pointed to relief for the clergy, not relief for the Dissenters. Relief to the clergy was one thing, relief to the Dissenters another, and the latter was the topic to which he was speaking. After pointing out what was the state of the law in Prussia, Austria, France, and Russia, the dean concluded by saying that he believed this was their last year for calmly considering the subject. The Sybil would not come to them next year—at least if she did she would come with worse terms than she now offered. He earnestly asked them, on the score of good policy, social justice, and Christian generosity, to accord a favourable notice to the resolution. (Cheers.)

The Dean of Durham said it was but natural the Nonconformists should wish that the last rites over their friends should be performed by one who had ministered to them in life, and it must be a grievance that they could not have this; and whilst they said "no" to the political Dissenters, they must make a distinction between them and the religious portion. As to the policy of this question, the most politic course would be to discuss it frankly, kindly, and fairly, and in that way show Dissenters that they wanted only to arrive at truth and justice. But what was the alternative? The most probable alternative was that the Dissenters might possibly be allowed all over the country to establish cemeteries for themselves. Well, he did not think that a very desirable thing. If they could possibly avoid that, they had better do it. It would be the establishment of two distinct forms of religion in every parish; it would be drawing a strong line of demarcation even between those whom they wished to bring back to themselves—a large body of the Methodists. Another thing which he did not think it would be wise to do if they could avoid it, was, that they would establish a grievance that would possibly enlist the whole body of the Liberal party. Now, that undoubtedly was likely to be the case in this instance, unless they could by calmly discussing the thing, and showing that, although they had no wish, they had a good reason to exclude Dissenters; or unless they could see their way to a reasonable compromise. He was afraid that for years this would be an election cry, and that in the end it would come true that the aggressive and attacking party, as had been uniformly the case hitherto, would win their point. His object was not to appear as a decided partisan, though if the matter should come to the vote, he would vote with his friend the Dean of Manchester; but if they did come to a decision, do not let it be in the spirit of "No surrender," but rather in the tone of "We wish we could give you this, but we cannot."

At the conclusion of the debate the amendment of the Dean of Manchester was rejected by 30 to 6.

PARLIAMENTARY HISTORY OF THE BURIALS BILL.

The following useful sketch appeared recently in the *Guardian*, and (with some necessary additions) is given by Mr. J. Carveil Williams in his new pamphlet.* As Mr. Osborne Morgan's resolution will be moved on Friday evening next, this brief statement may be useful in refreshing the memory of our readers:—

So far back as 1857, Mr. J. A. Hardcastle, member for Bury St. Edmunds, brought in a bill to enable

* Religious Liberty in the Churchyard; or, the Case for the Burials Bill Restated. (Elliot Stock.)

clergymen to bury in unconsecrated ground, and to use any part of the Burial Service. Dissenting ministers were to be permitted to bury in consecrated ground, and to use their accustomed service, provided there were nothing repugnant to the Burial Service. It did not advance beyond a first reading.

Sir Morton Peto's bill of 1861 permitted any persons to perform a service except clergymen of the Church of England. On a division it was lost by 81, in a House of 391 members. In 1862 Sir Morton Peto introduced a bill modelled on the Irish Act of 1828, which was referred, without a discussion, to a select committee. The bill, on emerging from the committee, was withdrawn. In 1863 Sir Morton reintroduced his bill, as amended by the select committee of the previous year. The bill empowered the incumbent to grant permission to a Dissenting minister of the religious denomination in which the deceased belonged to perform a service. Before this permission could be given, an application had to be made in writing, stating the facts, the name of the minister, and the nature of the service. If the service was not according to a published ritual, it was to consist only of "prayers, hymns, or extracts from Holy Scripture." If the incumbent refused permission, his reasons for so refusing were to be transmitted to the registrar of the diocese, and thence to the Home Secretary. The incumbent was compelled to grant permission for burial without any service. This bill was defeated with great vigour by Lord Salisbury, Mr. Gathorne Hardy and Mr. Disraeli, and was supported by Mr. Gladstone and Sir George Grey, but only as to the cause permitting silent interments. The bill was lost, in a House of 317 members, by a majority of 123.

No further action was taken until after the general election of 1868. In 1869 a bill was introduced by Mr. Hadfield, upon the lines of Sir Morton Peto's bill of 1861; but the House of Commons was too busily engaged in disestablishing the Church of Ireland to care for other ecclesiastical subjects. In 1870 the first of a series of bills was introduced by Mr. Osborne Morgan, and then was commenced the agitation which is now at its height. In his bill of 1870 Mr. Morgan proposed that, after notice to the incumbent, a burial might take place with or without a "religious service." The service might be conducted by any person authorised by those in charge of the funeral, "and all religious services shall be conducted in a decent and solemn manner." The second reading was carried by a majority of 111, in a house of 355 members. The bill was referred to a select committee. They made several very important exceptions to the operation of the bill, in cases where facilities exist for burial in unconsecrated ground. The persons who might perform the service in churchyards were to be ministers or members of some religious body having a registered place for public worship, and all services were to be "religious services." A few amendments were made in the committee of the whole House, and the bill was withdrawn.

In 1871 Mr. Morgan introduced the bill as amended by the select committee. The second reading was carried by a majority of 52, in a House of 360 members. The order for going into committee was opposed, but carried by 71 in a House of 271 members. Various amendments were proposed, and divided on, in committee. One (taken from the bill of 1863), that the service, if not according to a published ritual, was to consist only of prayers, hymns, or extracts from Holy Scripture, was lost by but two votes. The bill was eventually, through stress of time, withdrawn.

In 1872 Mr. Morgan brought in the bill as it had been left by the House in 1871. The second reading was carried by a majority of 71, in a House of 287 members. The order for going into committee was opposed, but was carried by a majority of 21, in a House of 125 members. On a subsequent day, the order for resuming the committee was lost by 52, in a House of 208 members—[after midnight, and as the result of a surprise].

The proceedings in the session of 1873 were of great importance. Mr. Morgan introduced a bill by which any person authorised or invited, other than a clergyman of the Church of England, might take part in the service if a minister or member of some religious body or congregation having a registered place of public worship. Services, if not according to a published ritual, must consist only of prayers, hymns, or extracts from Holy Scripture. Burials must be conducted "in a decent and solemn manner," and "no service shall be other than of a religious character." The exceptions to the scope of the bill introduced into former bills were repeated. The second reading was opposed by Mr. Disraeli, and carried by 63, in a House of 497 members.

The session of 1874, though it was fully occupied by ecclesiastical matters, passed without any revival of the burial question; but in 1875 Mr. Morgan introduced a bill of the smallest possible dimensions. The greater part of the so-called "safeguards" were omitted, and no exceptions were made to the operation of the bill. Any person authorised or invited might take part in a service, and all burials with or without a religious service were to be conducted in a decent and orderly manner.

In a Conservative House of Commons, with 482 members present, the second reading was rejected by a majority of 14.

[In 1870, 1871, 1872, 1873, the second reading of this bill was debated in the early part of the session (either in February or March), but in neither session was it possible for Mr. Morgan to get the bill into committee until it was too late to defeat the obstructive tactics of its opponents.]

It should be added that a bill, introduced by Earl Beauchamp, providing for silent interment, has twice (in 1871 and 1872) passed the House of Lords, and was last year brought into the House of Commons by Mr. J. G. Talbot.

MR. DISRAELI AND THE BURIALS QUESTION.

On Monday a deputation, numbering between sixty and seventy noblemen and gentlemen, introduced by Lord Faversham, waited upon the Prime Minister at Downing-street, to request the Government to oppose the resolution upon the Burials Question, to be moved by Mr. Osborne Morgan in the House of Commons. Lord Faversham said that the deputation represented entirely the laity of the Church of England. They felt that the

agitation which had been raised in the country in favour of admitting Nonconformists to the possession of the churchyards was brought up by those who had always had in view ulterior objects with regard to the Establishment as a whole; and he hoped and believed Her Majesty's Government would adhere to that course of policy on this question which they had hitherto adopted. They could have no possible objection to a reasonable concession for allowing the burial of Nonconformists in rural churchyards; but at the same time, as a matter of principle, they should maintain the position which the Church had always held over her own property in this country. Mr. Egerton, M.P., as chairman of the Church Defence Institution, thought it hardly necessary to dwell upon the importance of the subject. He contended that the alleged grievances of the Nonconformists had no solid foundation. The Right Hon. J. H. Hubbard, M.P., was of opinion that this insidious measure was one that required the most serious and most resolute resistance. What the Nonconformists wanted was to break down the religious character of the nation. Mr. Cecil Raikes, M.P., pointed out that the resolution was so carefully framed that if the word "church" were to be inserted in it instead of the word "yard," it would express the desire of Parliament to disestablish the Church. It was exceedingly premature to deal with the question of transferring the property in the churchyards to a new body, unless it was known how much ground had been given by Churchmen to the Church in the last sixty years, and they would then be able to claim their own property, as was done in a former case. An hon. member drew attention to the fact that shortly after the introduction of a bill on this subject into Ireland the Church was disestablished. Mr. Talbot, M.P., explained that the reason he placed his amendment on the paper was to define the line of argument which might be followed, and they would be very glad if the Government would take the matter out of private hands. (Cheers.)

Mr. Dierensi, in reply, said: My lords and gentlemen who have waited upon me to-day: I esteem it a great honour to receive such a deputation upon one of the most important questions of the day; but I am sure that you will feel that in my position on such an occasion it is my duty rather to listen than to speak. It is of importance to have the opinions of such a very influential and representative deputation upon this important matter adequately and ably communicated to me; but it is for me and my colleagues to consider your representations, and to frame our conduct in a manner which I hope will not be inconsistent with your wishes and interests. On the main question I have only to say this, that our intention—it has always been the intention of Her Majesty's Government—is to give a decided opposition to Mr. Osborne Morgan's resolution. What views may be thrown out in the debate, either by the members of the Government in the House of Commons, or by those who are not members of the Government, it is impossible for me to conceive, nor would it be convenient for me to speculate upon them. Only I would express my hope that the discussion upon this question will certainly not weaken the interests of the Church, and that, by standing together in a spirit, not only of union, but of moderation, we shall be able to bring about a result which ultimately may be satisfactory to the country and to those who are children of the Church. But our staunch and unqualified opposition to the resolutions of Mr. Osborne Morgan is all that on the present occasion it is necessary for me to communicate.

The deputation then thanked the right hon. gentleman, and withdrew.

A memorial upon the burials question to the Prime Minister is to be presented before Friday, March 3, and the following clergymen have already expressed their willingness to sign it—the Deans of Canterbury, Durham, and Windsor, Canons Lord Wriothesley Russell, Hamilton, Holmes, Nisbit, Vaughan, and Brooks, and the Revs. Dr. Abbott, F. W. Farrer, C. B. Scott, and several others. The document is couched in these words:—

We, the undersigned, clergymen of the Church of England, desire to urge respectfully upon Her Majesty's Government that it would be for the advantage of the Church that the burials controversy should be settled without further delay by some reasonable concession to the feelings of Nonconformists. And we suggest that, in any legislative measure to be introduced for this purpose, permission should be given to a recognised minister or representative of any religious body to perform in the churchyard a funeral service consisting only of passages of Holy Scripture, prayers, and hymns; and that the obligations of the clergy in respect of the use of the Burial Service should be modified at the same time in such manner as may be deemed expedient.

Mr. John Talbot's Burial Grounds Bill proposes to give additional facilities "for the provision of unconsecrated burial grounds at the cost of the local rates." It provides for the constitution of burial districts, in which the Act may be put in execution by a vote of the ratepayers. Where the Act is adopted burial committees are to be formed, and sites for burial grounds are to be acquired by the urban and rural sanitary authorities. The provisions of the School Sites Act are extended to the Act, and the statutes of mortmain are not to apply to gifts and assurances for the purposes of the Act. Expenses under the Act are to be defrayed out of the rates, and power is to be given to the local authorities to borrow on the security of the rates.

THE VALUATION BILL AND THE CLERGY.

The following is the clause (88th) of the Valuation Bill, brought in by the Government, relating to the exception of curates' salaries, to which Mr. Carvell Williams called attention after the delivery of Mr. Scaler-Booth's speech on the subject. It will be seen that it extends to other charges than the payments to curates:—

In calculating the gross value of a tithe commutation rent-charge there shall be deducted from the average annual amount of such rent-charge all tenants' rates and taxes, tenths, first-fruits, synodals, and other ecclesiastical dues, and the cost of the repairs of a chancery, if the rent-charge is liable to bear the cost of such repairs.

In calculating the rateable value of a tithe commutation rent-charge there shall be deducted from the gross value calculated as aforesaid the amount of the costs of collection, and where the person entitled to such rent-charge is so entitled as the incumbent of any ecclesiastical benefice, and the circumstances of that are such that, in addition to the personal services rendered by the incumbent, the employment of any curate or curates is or can be required by the bishop of the diocese, or is otherwise necessary for the due performance of the duties of the benefice, there shall also be deducted the salary of the curate or curates actually employed.

INTRIGUES WITH ROME.

Dr. Pusey, writing to the *Times* in reply to Mr. Orby Shipley's letter on Mr. Mackenzie's "disclaimer," gives the history of "an intrigue with Rome," in which he was himself concerned. Promising that with the Council of 1870 his own attempts at Eireneica in regard to the Roman Church ceased, Dr. Pusey says:—

The late lamented Bishop Forbes and myself had framed statements on the points hitherto in controversy between the Roman and the English Church. Our statements represented the theology which the Anglo-Catholic school had learned from the Fathers. Could they have been approved by the Roman authorities, they would have excluded, as anyhow not belonging to the faith, that large popular system which has been the crux of pious minds in our communion. They would have presented to Englishmen a different aspect of the Roman Church from what is common in this country, and might have prepared a way for a restoration of communion, while we yet remained under our own bishops, holding the faith of the undivided Church. The presentation of these statements, which two French bishops kindly undertook to take to Rome and to urge their acceptance, was postponed, first in consequence of an outburst of feeling (occurred I know not how) in England, and then by the prospect of the Council and of Papal Infallibility being defined in it. The Vatican Council crushed our hope. It seemed to us that the half-open door was purposely closed. Anyhow, the language was used that "if we joined we should be only a source of weakness." Bishop Forbes and myself felt that it was closed by the decree of Papal Infallibility, and I gave up the thought of Eireneica which had been a dream and interest of my life.

A letter appeared last week in the *Manchester Guardian* from the Rev. Dr. Pincock, the British chaplain at Chantilly, from which the following is an extract:—

I am in a position to prove that there are intrigues going on and actual approaches to intercommunion now being made with Rome. A lady, very recently a member of my congregation, told me openly before others that she was directed by the authorities of an Anglican sisterhood to attend mass and receive the "saints communion" in a Roman Catholic Church in Paris, and that she did so receive it; and that, in conformity with the requirements of that sisterhood, she provided herself with the "Catholic's Vade Mecum," as being in general use in the sisterhoods and necessary for her private devotions—a manual which is well known to inculcate the worship of the Virgin Mary, saints, and angels. I was also told, to my amazement, that the bishop of the diocese in which this sisterhood was situated had expressed no disapproval of the institution. I therefore wrote immediately to the Bishop of Gloucester and Bristol on the subject, and his lordship, equally astonished, is in consequence at the present moment making strict inquiry into the facts laid before him.

The Very Rev. Sidney Turner, who was lately installed Dean of Ripon has resigned his appointment in consequence of ill-health.

Cardinal Cullen's Lenten Pastoral states that all Catholics shall be excommunicated who join in Fenianism, Freemasonry, or Good Templarism.

THE TITLE "REV."—A faculty was finally granted by Lord Penzance on Saturday, in accordance with the recent judgment, for the inscription of the title "reverend" on the tomb of the daughter of the Rev. Mr. Keet, Wesleyan minister.

THE VICAR OF OWSTON FERRY AGAIN.—Mr. Waddy will to-morrow ask the Home Secretary whether it is true that the Vicar of Owston has caused a tombstone in the churchyard to be taken up and turned round, and placed close to another tombstone so as to conceal the inscription upon it, solely because the said inscription contained the following words:—"A consistent member of the Wesleyan Society upwards of sixty years."

THE FOLKESTONE RITUAL CASE.—Lord Penzance heard an application on Saturday to suspend the monition recently pronounced against the Rev. C. J. Ridsdale, of St. Peter's, Folkestone, for Ritualistic practices, pending an appeal to the Privy Council. It was, however, refused with costs. The appeal against the judgment is on four points—viz. the eastward position of the celebrant, the vestments, the wafer bread, and the crucifix.

A NEW DEVELOPMENT.—Something new in the ecclesiastical millinery and varieties line is now in process at St. Alban's, Holborn. Eight children

were to be baptized the other day. Each infant was presented to the priest by a Sister of Mercy, and the priest dipped a pearl shell of scallop pattern into the font-water and three times emptied it upon the forehead; after which, dipping his open hand into the water, he "asperged" the forehead, and then drying it with a piece of wool he returned the infant to the sister, who passed it along to the anxious friends.

THE HALIFAX VICAR'S RATE.—The opponents of this rate seems to have hit upon a novel plan to avoid its imposition. It appears that under the Act the rate must be laid at a vestry meeting called for the purpose. On Friday a meeting of this character was held in the township of Skiroat, for the purpose of electing churchwardens, overseers, &c., and to lay a vicar's rate. A lively discussion took place as to the latter matter, and eventually the meeting was adjourned for six months without having come to a decision. On the preceding day, at a vestry meeting in Southowram, a similar result was arrived at.

A CURIOUS CASE.—A Presbyterian minister in the North of Ireland had refused a "token" to one of his ordinary communicants on the ground, as alleged, that he had committed perjury in a case in which the Crown prosecuted. It was averred that this was a libel, and for injury to the plaintiff's position and character from his being excluded from the sacrament £1,000. was claimed. Baron Deasy said he "would not express an opinion as to whether there was a good legal cause of action. The question was a novel and important one. No doubt there was," he added, "a distinction between the position of the Established Church in England and the position of a sort of association for religious purposes here, which was all that any church now could be considered in Ireland."

NONCONFORMIST BODIES AND THE BURIALS BILL.—The Committee of the Baptist Union have passed a resolution, rejoicing at the step taken by Mr. Osborne Morgan in resolving to submit his resolution to the House of Commons. They assert that "the exclusive control of the churchyard given to clergymen of the Church of England has often proved an offence and a grievance, particularly to Baptists, whose children are not baptized until they have attained years of discretion." The Committee of the Congregational Union have also passed a resolution supporting the principles of Mr. Morgan's resolution. The committee of the Dissenting Deputies, in their resolutions (which are advertised elsewhere), declare that the grievance complained of by Nonconformists would not be removed by additional burial-grounds or silent burials.

A BURIAL SCANDAL.—The following shocking case is related in the recent pamphlet of Mr. Carvell Williams:—"At Nether Heyford, Northamptonshire, an infant lately died, and the vicar was applied to to name the hour (on the 18th inst.) for its burial. Finding that the child had not been baptized, he fixed eight o'clock at night, and when reminded that that was unreasonably late, he replied, 'I will tell the sexton to have the grave ready punctually at eight, but it shan't be before.' The Rev. W. H. Hayne, Baptist minister, thereupon offered to conduct a service in his chapel, and on a dark, wet night, by the aid of lanterns, the chapel was reached, and the service took place. Just outside the churchyard prayer was offered, and amid profound silence the body was lowered into the grave. The Bishop of Peterborough, on being made acquainted with the facts, said that he had learned them 'with surprise and pain,' and had communicated with the vicar on the subject."

THE WOLVERHAMPTON RITUALIST CASE.—At a meeting of the promoters of the steps to be taken with a view to bringing about the cessation of the Ritualistic practices at Christ Church in this town, it was decided that, as the bishop of the diocese is the patron of the living, and to some extent, perhaps, not unfavourable to the High-Church practices there carried on, the aggrieved parties will proceed in the first place by petition to the Archbishop of Canterbury. A form of petition has been drawn up and signed by three of the aggrieved parishioners, as required by Section 8 of the Public Worship Act. The local branch of the Church Association has promised its support in the matter, and as the charges to be preferred are the same as in the Folkestone case the promoters are confident of success. On the other hand, the clergy and congregation are equally determined to resist the contemplated proceedings by all lawful means, and petitions to the clergy of the church and the bishop in favour of a continuation of the services have been numerous signed.

PULPIT PLAGIARISM.—Under this head the Rev. Mr. Murray, editor of the *Golden Rule*, a paper published at Boston, U.S., writes of "one of the funniest cases of sermon-thieving." It appears a certain vicar, whose name often appears in print when the Queen is at one of her provincial homes, preached a sermon on the death of Bishop Wilberforce. This discourse was reported, and the local English journal said about it, "The sermon in the evening was preached by the vicar (the Rev. ——, M.A., B.D.), and the feeling, eloquence, and impressiveness which always mark the pulpit utterances of the vicar of —— were called forth in a more than ordinary degree on this occasion." Now Mr. Murray had published many of his sermons, and this particular one in 1871; he therefore prints in parallel columns the sermon preached in the South of England, and his own delivered in Boston. The question that presents itself to the mind is this—viz., Why should parsons object against Dissenting ministers reading a burial service

in a churchyard, or, for the matter of that, preaching in the church, when they themselves deliver word for word the sermons of Dissenters from their pulpits—without acknowledging, it is true, from whom they have taken language and thought?—*Methodist.*

A BURIALS BILL has just been carried at Florence. The struggle against the bigotry and intolerance of the priest party has been long and arduous, and renders the triumph all the more notable and gratifying. By thirteen to four the commune of Galluzzo has decided that *nulla obsta* to the use of the cemetery ground purchased seven years ago for the Protestant dead, of all denominations and nationalities. The commencement of the conflict dates from 1862. The project first took shape in the mind of Francisco Madiai. To save the persecuted Italian Evangelicals from the indignities to which they were subjected in the public graveyards, he started a subscription for a special cemetery for the native Protestants of Florence. Very little came of the effort till Mr. Macdougall, of the Scotch Free Church, and his friends, took up the scheme, and obtained 1,000*l.* from the friends of Italy. Twice they purchased ground in the vicinity of Florence, and twice had to sell it through priestly opposition. Mr. Macdougall states that of all the means of grace which God has hitherto blessed, and which He will probably continue most largely to bless in the future, the preaching of the Gospel in the churchyard takes the first rank. There is a great curiosity to see how Protestants are buried, and large crowds generally assemble, and evangelists of all the Churches seize the opportunity and preach the Gospel earnestly to the thronging crowds.—*Freeman.*

Religious and Denominational News.

The Rev. G. Sandwell, of Bourne-end, has received a unanimous invitation to the pastorate of Crown-street Congregational Chapel, Ipswich.

The Rev. S. Mann preached his farewell sermons in the Baptist Chapel, Blockley, Worcestershire, on Sunday, Feb. 28. He has accepted a cordial and unanimous invitation to Carey Chapel, Reading, and leaves his late charge amid general regret.

EDINBURGH.—The Rev. Dr. Lindsay Alexander, of Augustine Congregational Church, Edinburgh, was on Thursday evening, presented by the members and adherents of his church with a cheque for 1,500*l.* and a beautiful timepiece with side ornaments to match, on the occasion of the completion of his fortieth year of his ministry among them. The presentation was made at a *souïre* held in the Literary Institute, which was largely attended.

DULWICH.—Last week, after the meeting for the practice of psalmody in the West Dulwich Congregational Church, a purse containing 10*l.* was presented, on behalf of the minister (the Rev. T. Stephenson), the choir, and a few friends, to Mr. T. A. Johnson, of Lower Norwood, as a slight acknowledgment of the benefit he has conferred upon the congregation by the ability, enthusiasm, and success with which he has laboured during the past few months for the improvement of the musical service.

BOOTLE, NEAR LIVERPOOL.—A new church, intended to accommodate 700 persons, was opened at Bootle on Thursday, February 17. It is in Gothic architecture, of an early geometric character, and of cruciform design. The entire cost of the church, including furnishing, &c., but exclusive of the stained windows and granite pillars, which were presents, has been 6,300*l.*, the whole of which has been raised or promised with the exception of about 600*l.* A lofty steeple and spire, together with the schools and the walls surrounding the structure, involving a further outlay of 5,000*l.*, will shortly be proceeded with. The opening sermons were preached by the Rev. W. Lindsay Alexander, D.D., and the Rev. Enoch Mellor, D.D. Rev. Thomas Dunlop, the pastor, formerly a Presbyterian minister in Edinburgh, Revs. E. Hassan, Griffith Ellis, and G. Lord, took part in the devotional exercises. The Mayor of Bootle presided at the luncheon. The new place of worship will accommodate upwards of 700 persons.

THE LATE REV. W. WARLOW HARRY.—It has been deemed desirable by a few of the friends of the late Rev. W. W. Harry, resident in the neighbourhood in which he ministered, to raise a sum of money which may be presented to Mrs. Harry as a testimonial of her husband's worth, and a means of enabling her to carry on the education of her children in a suitable manner. We have received from a committee in Manchester a circular to which we have been asked to give publicity. We have very great pleasure in calling attention to the facts, and trust that it may meet with a liberal response from the friends of Mr. Harry, and from some of the many supporters of our country churches. Mr. Harry was a minister who, for seventeen years, had worked worthily and well in comparative obscurity; his stipend was small, inadequate to his wants, and was in no sense a compensation for the ability and industry expended in obtaining it. He never sought promotion or honour, but laboured at his post with the feeling that, humble as it seemed to others, it was worthy of his best and most unremitting services. Of late his health had seriously declined, and believing that the north was unsuitable to his constitution, he had given notice of his intention to resign his charge at Knutsford,

intending to seek a church in a more congenial climate. When the fact became known that Mr. Harry was about to leave the neighbourhood of Manchester, it was determined by some who knew how conscientiously he had laboured to present him with a substantial mark of their esteem. The fact of his death has made what would have been a compliment somewhat of a necessity. Mr. Harry has left a family which needs to be educated, and the means at Mrs. Harry's disposal are not equal to the demand. We commend this appeal to our readers, trusting it may find a liberal response. Subscriptions may be sent to the treasurer, George Stanley Wood, Esq., Thornfield, Bowdon, Cheshire, or to Claude J. Morris, Esq., Downs Villas, Bowdon, Cheshire.

CONGREGATIONAL CHURCH, QUEEN'S-ROAD, FOREST HILL.—On the occasion of the settlement of the Rev. Robert Vaughan, as the pastor, a recognition service was held at this church on Tuesday evening, Feb. 22, the Rev. A. Hannay in the chair. The following ministers were present—The Revs. R. T. Verrall, B.A., J. H. Wilson, B. Waugh, F.G.S., R. Tuck, B.A., E. Johnson, M.A., William Cooke, D.D. (Wesleyan), William Boyd, LL.D. (Presbyterian), A. F. Barfield, A. G. Maitland, R. B. Lewis, J. Halsey, J. W. Richardson, and H. J. Chancellor. Letters of congratulation and of regret at unavoidable absence were received from other ministers of several denominations. The chairman heartily congratulated the church on being once more, and in circumstances so encouraging, under the care of a pastor. Independents were chary of delegating their powers, but he was sure they would agree to nothing so readily as to his giving in their name the right hand of recognition to a young pastor on such an occasion. Their churches might be somewhat separate; but there was a bond of true sympathy connecting them, and enabling them to rejoice in one another's good. Therefore, in wishing every blessing and all prosperity to the Rev. Robert Vaughan and the church at Forest-hill, he was certain he was saying that against which not one hand in the body of Congregational pastors and churches would be held up. The Rev. R. T. Verrall said he was sure the Congregational pastors and churches of Kent were glad to welcome Mr. Vaughan as successor to the late Rev. George William Conder, whose loss was so widely felt. The Rev. R. Tuck referred to his long-standing friendship with Mr. Vaughan, in whom that church had a pastor who was a devout and earnest student of God's Word, who thought for himself and would tell them what he thought. The Rev. B. Waugh was glad to be present as a near connection of Mr. Vaughan, in whose ministry there was a decided individuality and a spirit of devotion to the Lord Jesus Christ. A pastor's power for good depended far less on the effectiveness of his preaching, however good, than upon the love of his people. They should give him their warm affection—if need be, their patient, considerate indulgence; should cultivate a Catholic spirit, and should not forget to be liberal in matters of money. Above all, they should cherish loyalty to the Lord Jesus Christ. The Rev. R. Vaughan expressed his thanks to the chairman and to the other friends. With regard to systems, all he thought worth caring for in them was that they should be such as to give effect to the Christian life and the breathing within us of the Holy Spirit. He claimed the right of individuality of thought and teaching. He should do a wrong to his nature if he cut down his convictions to the pattern of any human standard. What was his own opinion he should give as such, and it would be for his hearers to use their independent judgment. But individuality was not the same as solitariness and singularity; the affectation of which argued some defect in character. He was very glad to see his brethren round him, and to feel he was not alone in his work. The Rev. Edwin Johnson felt deep interest in the proceedings of that evening—Queen's-road Church having been his first charge. He was its first pastor. He had had no predecessor; unless he ought to regard as such the Rev. T. C. Hine, of Sydenham, at whose generous initiative, and from whose congregation, that church had been formed. He retained dearly-cherished associations with the place, and was glad to see in that assembly the faces of old and valued friends. He offered church and pastor his warm congratulations. The Rev. J. Halsey said the church at Anerley under his pastoral care was, in a very close sense, the sister of that at Queen's-road, both having sprung from the church at Sydenham, under Mr. Hine's ministry. He was heartily glad to take part in the welcome of Mr. Vaughan, and to present to that church the congratulations of her sister at Anerley. The Rev. Dr. Boyd congratulated the church on the mental and moral qualifications of their pastor, and on having such a successor to the late Mr. Conder, whose loss was so generally and deeply deplored. Presbyterians and Congregationalists were moving somewhat towards each other; the one in more fully recognising the lay element in their churches, the other in something akin to synodal organisation. They had common principles of religious liberty; and they had a common Gospel to proclaim. The meeting was closed with the benediction, pronounced by the Rev. J. W. Richardson.

A man lately advertised that for five shillings he would send to any address a handsome package containing one hundred presents. Each packet turned out to be a paper of pins.

Correspondence.

POLICY WITHOUT PRINCIPLE.

VII.

To the Editor of the Nonconformist.

SIR,—I was not wrong in my conjecture, in my fifth letter, as to the way in which "my Lords" would decide in the Clifton Communion case. I am very glad to see that Mr. Cook prefers to resign his living rather than give the Sacrament to one who disbelieves in considerable portions of the Holy Scriptures. This course is the only one which would naturally be adopted by high-minded and conscientious individuals. I am afraid it is reserved for the Ritualistic party alone to appeal to courts of law, and then, when the case goes against them, to take merrily their punishment of suspension, or whatever it may be, for their past offences, and afterwards go on calmly disobeying the Church to which they profess to belong, after she has spoken by every channel through which it is possible for her to express her voice, that she forbids their practices. I was a good deal interested, and a little amused at the report which has gone the round of the papers of Mr. Mackonochie's deliverance to his congregation touching the Folkestone case. He is reported to have addressed the faithful at St. Alban's as follows:—" You men sit still and submit to such indignities, and allow the State to inflict such an outrageous act of tyranny and to insult God in your own persons! Ye are dumb! dumb! How shall we stand before our dear Lord with clear consciences when He looks us in the face and says:—' When the ungodly State trampled on My body, where were ye? Did you rise up when I was persecuted, not by the pagans of history, but by the pagans in your own day?'"

If I were a member of Mr. Mackonochie's flock I fancy I should be somewhat puzzled at all this. I am afraid my memory would be inconveniently troublesome. I should ask myself—" Was it a dream I had, or was it the reality of sober life, that when the 'ungodly State,' in the persons of 'my lords,' gave Mr. Mackonochie an order, he did not do as Mr. Cook is about to do, but merrily obeyed?" Unless I am very much mistaken indeed, Mr. Mackonochie pleaded, when he was hauled up before the "ungodly State," that is to say, before "my lords," a second time, on the charge of having disobeyed their first orders, that he had done strictly and literally as "my lords" had ordered him to do. Unless I am very much mistaken, a pathetic appeal was made to "my lords" not to condemn or punish him, because when they ordered him not to elevate the Host above his head he had been most careful not to do so; that when "my lords" had forbidden him to pay any outward respect or worship to Christ present in the Sacrament of the Altar, he had, in obedience to "my lords," renounced from any such worship or respect to the Divine Head of the Church. And am I still in a dream, or is it a fact that when "my lords" declined to believe Mr. Mackonochie's affidavits, and sentenced him to three months' suspension from the priestly office, he still merrily obeyed them, and accepted their jurisdiction over him in spiritual things by submitting to their spiritual censures? It strikes me that when an "ungodly State," as represented by "my lords," ordered Mr. Mackonochie not to preach the Gospel for the space of three months, Mr. Mackonochie merrily renounced from preaching the Gospel accordingly. When "the ungodly State" ordered Mr. Mackonochie not to obey Our Saviour's command by breaking bread and pouring out wine in remembrance of Him, unless I am again very much mistaken, Mr. Mackonochie obeyed "my lords" prohibition in preference to the divine injunction. I must say I think the vicar of St. Alban's is just a little hard upon his flock, when now that "my lords'" suspension has come to an end, and he is at present graciously permitted by them to preach he thunders out to his congregation, " You men sit still and submit to such indignities, and allow the State to insult God in your own persons. Ye are dumb! Ye are dumb!" Why, bless me, what are those poor St. Alban's people to do? Why should they not follow their pastor's example? When "my lords" told Mr. Mackonochie to be "dumb" he was "dumb." When "my lords" ordered him "to sit still," and not "break bread" for the space of three whole months, he "did sit still" in his chancel-stall, and refrained from "breaking bread."

So far as I am able to gather Mr. Mackonochie's views from his published deliverances, he regards

the English State and the ecclesiastical courts as occupying a similar position to that of the Jewish Sanhedrim, or Nero's judgment seat in earlier ages. But if this be a correct view—and it is no concern of mine to dispute its correctness—would it not be as well to remember that when the Apostles were forbidden by the Sanhedrim to teach or to preach in the name of Jesus, they did not obey the Sanhedrim, as Mr. Mackonochie obeyed "my lords"; but went straight from the presence of the Council, and preached just as they had done before? Neither, I think, would it be possible to imagine St. Paul leaving off "to break bread" at the bidding of "the Pagans of history," as Mr. Mackonochie ceased "to break bread" for three whole months at the bidding of those highly respectable English gentlemen, whom Mr. Mackonochie calls "the pagans of our own day," but whom I prefer to call "my lords."

It may be true that Mr. Mackonochie indemnifies himself for the unkindness of "my lords" by the strong language which he uses about them; but I do wish he could be brought to see that his line of action will never win for the Church the birthright of her spiritual freedom. I do not think an instance can be found in history where freedom, either spiritual or political, was won by strong or abusive language. What is wanted is calm determination and quiet suffering. There are some things Englishmen admire, and there are some things they do not admire, and I fancy among the things they like least is abuse of the constituted courts and tribunals of the country, even when those tribunals are probably in the wrong. I greatly fear Mr. Mackonochie mistakes the utterances of the *Church Times*, which often boasts that it speaks in the name of the Ritualistic party, for the dictates of a religious policy, and Christian wisdom, in the great crisis through which we are passing. Other people, who, like myself, are to some extent more in the position of bystanders than of active combatants, fail to discern any gleam of Christian principle in the advice with which the *Church Times* from time to time favours its friends. To give a single instance, I have a rather vivid recollection of an article written when the case of Mr. Bennett, of Frome, for holding what is called the "Objective Presence," was *sub judice*. A good deal of alarm was felt in Ritualistic circles lest the case should go against Mr. Bennett, and that "Catholic doctrine" on the Eucharist should be condemned, and its preaching forbidden in Church of England pulpits, by "my lords." But the *Church Times* was equal to the emergency. It tendered its advice to the "Catholics" of its clientage. And that advice was, I believe, in substance as follows—that "Catholics" should cease to preach the doctrine of the "Real Objective Presence" from the pulpit, but that the clergy of such churches as St. Alban's should write and distribute tracts upon the Eucharist among their congregations, teaching the condemned doctrine. This advice, had it been followed, would have been much the same as if Athanasius had ceased to preach the doctrine of the Trinity, and contented himself instead with distributing tracts upon that central dogma of the Christian faith at the door of the great church of Alexandria.

It is my belief, Sir, that it is such things as this, added to the fearful language in which all civil and ecclesiastical authorities are almost invariably spoken of in the columns of the *Church Times*, which has caused the Ritualistic party to become utterly contemptible in the eyes of the people of England; and that I doubt very much if people in general have the slightest confidence in the honesty or truthfulness of its members, generally speaking.

On no other hypothesis am I able to account for the half-bantering, half-contemptuous way in which almost the whole of the secular Press has treated the disclaimer of any inclination Romeward with which a hundred leading Ritualistic priests have just made their very respectful obeisance to the Protestant public.

I have read an immense number of articles and comments upon this notable production, and so far from the Protestant public being propitiated by it, the universal estimate seems to be—"Really, gentlemen, a joke, to be a good one, ought not to be absolutely transparent; and there is positively no fun in your telling us that you would not look even at the same side of the hedge that you guessed Rome to be on. Of course we know you mean us to take it as a joke, but if you had wished us to enjoy it, the pith and point of it ought to have lain just a little more below the surface."

To speak seriously, I doubt if there be a single Englishman outside the Ritualistic party who takes the recent manifesto for what it professes to be,

and without reading between the lines. Such is the pitiable condition to which we have been reduced by the *succession* of the Ritualistic press.

Who may be the real author of the Letter to Cardinal Manning which has produced so great a sensation, I know no more than anyone else. But one thing I am able to see very clearly, through all the bitter and furious invectives in which the *Church Times* has indulged against the Letter and its supposed author, that they are dictated not by any abhorrence of the principles enunciated in the said letter, but inspired by the thought that it will be injurious to the Ritualistic programme. Now, I do not suppose the *Church Times* editor will care much for anything I may say, still I would tell him that his policy, clever as it is, is not one which will in the long run commend itself to the people of England.

A HIGH CHURCH RECTOR.

THE BROAD CHURCH.

To the Editor of the Nonconformist.

SIR,—As Broad-Churchmen have not yet formed themselves into an organised party, with definite aims and acknowledged leaders, it is not easy to lay down positively what they do or do not believe. I have no hesitation, however, in thoroughly repudiating Mr. Sharpe's description of us in your last paper, as men who "boast that they are broad and liberal in the interpretation of their solemn engagements." That is not a fair way of putting it. Mr. Sharpe must know that already, through the efforts of Broad-Churchmen, the special services for King Charles the Martyr, &c., have been discontinued; the declaration of Assent to the Thirty-nine Articles much modified; and the so-called Athanasian Creed very nearly silenced or robbed of its sting. We are quite aware that there is much in the teaching of the Established Church (as there is also in that of the voluntary churches) which will have to be given up; and we are not only willing, but most anxious, as fast as is consistent with the progress of thought in the nation, to eliminate all such stumbling-blocks from our authoritative formularies. But for reasons for which your pages are not the place, we hold also that the Establishment is a very powerful engine for civilising and Christianising the nation, and we see nothing to take its place in many parts of the country if it were driven from its position; and the question is whether with such views we can be fairly stigmatised as *dishonest* for retaining our position as clergymen. I really cannot see it. I hold that whether in Church and State it is far better to put up for a time with things which one even seriously disapproves in the hope of gradually reforming them, than to risk the ruin of a valuable institution by leaving it to fall into the hands either of mistaken friends or downright enemies. What I personally desire and would strive for, is, to see the Church of England as undogmatic and as comprehensive as the Church of the Bible; and her gates opened so wide that scarcely any, if any, who call themselves Christians should be excluded either as hearers or ministers. And that, I take it, or something like it, is what men generally mean, when they call themselves Broad-Churchmen. And I do not think that this either merits, or will meet with at the hands of many of your readers, the harsh, bitter denunciation, that we are "leavening the nation with insincerity."

I am, Sir, yours faithfully,

A BROAD-CHURCHMAN.

LIBERATION LITERATURE.

To the Editor of the Nonconformist.

SIR,—I admire the ardour of "A Free Churchman's" appeal, but there are difficulties in the way of compliance with which he does not appear to be acquainted.

Admitting that a popular work of fiction, "written by a master mind," would do as much for disestablishment as "Uncle Tom's Cabin" did for negro emancipation, the question arises—how is it to be obtained? Master minds are not in the habit of competing for "prizes of 500*l.*, 250*l.*, and 100*l.*"; for the best writers will not run the risk of such competitions. I apprehend that the impulse which moved Mrs. Stowe to write her book came from within, rather than from without, and when a writer of equal genius feels moved to use fiction as a vehicle for the advocacy of Anti-State-Church principles, the work will be forthcoming, and not, I fancy, before.

I may add that the efforts made by the Liberation Society in past years in the direction indicated by your correspondent were not followed by results sufficiently encouraging to justify a repetition of

them. And the public demand in the present day appears to be increasingly for—not fiction—but facts, facts, facts!

Yours truly,
J. CARVELL WILLIAMS.
Serjeants' Inn, Feb. 28.

THE PROPOSED CORNISH BISHOPRIC.

To the Editor of the Nonconformist.

SIR,—I notice in to-day's *Times* a proposal by Sir Thomas Acland for the endowment of a new Cornish bishopric. This Liberal M.P., whose conduct in reference to endowed schools will be remembered by many of your readers, now suggests that landowners of 1,000*l.* a year and upwards be empowered to endow the new bishopric by charging a rent-charge on their lands. As there is no need of an Act of Parliament to enable an owner in fee to do this, I apprehend that the Liberal member for North Devon must wish to empower life tenants to endow the Church with property that does not belong to them. Perhaps, considering Sir T. Acland's antecedents, we ought not to be surprised at this proposal especially at a time when the present Government are preparing to endow the clergy with an additional 60,000*l.* a year at the expense of the ratepayers, without anyone, as far as I see, raising his voice in criticism.

Your obedient servant,

E. LYULPH STANLEY.

1, Paper-buildings, Temple, E.C., Feb. 29, 1876.

THE BRITISH AND FOREIGN BIBLE SOCIETY : SHORTENING THE CORDS.

To the Editor of the Nonconformist.

SIR,—The *Athenaeum* of Saturday contains an advertisement commencing as follows:—"British and Foreign Bible Society, Editorial Superintendent. The committee are anxious to obtain the services of a competent scholar, Graduate of an English University, for the above office." I have always thought till now that the society was Catholic, and would appoint to posts of responsibility the best men, irrespective of university tests. But here we have those tests in the most offensive form they could take: the candidate must be a "graduate of an English University." This excludes America and the continent, as well as Ireland and Scotland, and, practically, all Dissenters from the Episcopal Church of England. Let me ask, through you, on what grounds such a restriction is decided on. Some years ago, under circumstances which respect for the living and the dead forbid me to rehearse, I was a candidate for the above office, and then there was never suggested to me the idea of such an unusual and illiberal limitation. What has happened to make the executive adopt a resolution which means that only a Church of England clergyman can fill the office now vacant? As in any case my own candidature would be an impossibility, I am free to express my deep feeling of regret that the Presbyterians, the Baptists, the Independents, and all other Nonconforming bodies, are forbidden to supply candidates for an office in a society where they are as much at home as any others, and which they have not been the least efficient in building up. Is the next step to be the exclusion of translations by Nonconformist missionaries?

As the matter is of some public interest, I hope you will print this letter, and call attention to so extraordinary a step.

I remain, very faithfully, yours,
B. H. COWPER.

PRISON DISCIPLINE.

To the Editor of the Nonconformist.

SIR,—In connection with the recent correspondence on the above subject, the following extract from the latest Blue Book on English Convict Prisons (October, 1875), may be instructive.

Yours truly,
WILLIAM TALLACK.

EXTRACT FROM A PRISON CHAPLAIN'S REPORT (Blue Book, page 548).

In every prison we assume a serious responsibility by shutting in the prisoner from all, or more correctly, nearly all, the good people that are outside. There we go one step further. We not only prevent the access to him of the good, but we compel his association with the bad. Some really wish to reform, and some were never habitually criminal. To some of these a cell appears a comparative paradise. If such an one will not fall in with the prevailing current his life can be and probably is, embittered. Should he say, and prove in act, that he thinks lies, uncleanness, profanity, crime, to be detestable things, not only, with Lot, will "his righteous soul be vexed," but he will find himself treated as a disgusting nuisance.

To conclude, it appears whatever may be the precise value of punishment as a reformatory agent, the form it takes in association makes it press most heavily

upon the better sort of prisoners, most lightly upon the worse. Further, that discipline is, under it, encumbered by the foolish vanity and insubordination which it fosters. *Per contra*, on the small scale on which the system of separation has been tried, its effects have proved remarkably beneficial.

SKETCHES FROM THE GALLERY.

House of Commons, Monday Midnight.

The session opened with party interest centring round three points—to wit, the purchase of the Suez Canal shares, the issue of the Slave Circular, and the Admiralty Minute on the loss of the Vanguard. We are but just entering on the fourth week of the session, and already the three great questions have been debated and disposed of, and the ground is happily cleared for work. The debate on the Slave Circular, carried over two nights, was brought to a conclusion shortly after two o'clock on Friday morning, and the Government policy was approved by a majority of forty-five. I have seen these figures regarded with serious concern from a Liberal point of view, as appearing to demonstrate the stability of the Conservative Government, and to give the crowning proof of the fidelity of a Conservative majority. I do not think that this view is taken in Conservative political circles, and I am sure it is not on the Liberal side in the House of Commons. It may be that the Liberals are thankful for small mercies, and the Conservatives penurious in the disposal of their large possessions. But it is certain that a majority of forty-five is considerably smaller than any which on a strict party division has heretofore warned the Government that they have made a mistake. The amendment with which Mr. Hanbury met Mr. Whitbread's motion was skilfully drawn, with a special knowledge of the amiable weakness of the Conservative party. It fully expressed the generous concern for the welfare of the slave which Conservatives are well known to possess, and it merely proposed that rather than accept a hostile amendment put forth from the other side good Conservatives should wait the issue of the labours of a royal commission, to the appointment of which the House had already agreed. That under these circumstances the Government majority, which on ordinary occasions is 70, and has been known to reach 100, should be only 45, is certainly not a matter to suggest the despairing tone in which the *Spectator* laments the situation. For my own part I should be inclined to regard the division as a Liberal triumph, but for a circumstance which I have not observed taken into account in what French publicists call the *appreciations* of the situation. It will be seen from an analysis of the division list that the Irish members on this occasion voted almost unanimously with the Opposition. As their vote may not be depended upon in any ordinary party division, it would be necessary in estimating the actual position of parties in this division on the slave circular to deduct the Irish vote, when I am afraid that it would appear that Liberals and Conservatives stand very much as they were. Where a defection favourable to the Opposition appears, it is in the circumstance that the appeal made by the Liberal whip was answered with a spirit and a unanimity not too frequently observed in earlier encounters with the Government.

As for the debate itself it was a trifle tiresome, not to say that it was lamentably long-winded. For some hours the House was given over to men whom no one would stay to listen to. The debate had, with something more than the usual deliberation, been parcelled out amongst certain men with the result that the House filled to hear them, and went away pending their appearance. Thus it was known, after Mr. Herschell sat down on Thursday, having delivered an exceedingly able speech, that Sir William Harcourt would not speak till after ten, that Mr. Plunket was to answer him; that the Marquis of Hartington would then "say a few words"; and that Mr. Disraeli would wind up the debate. Accordingly, from six to ten, the House presented a beggarly array of empty benches, while Mr. Gorst, Mr. Forsyth, Mr. Waddy, Mr. Bentinck, Mr. Stansfeld, and others delivered speeches. Just before eleven o'clock Sir William Harcourt rose, not without an air of solemnity, and delivered an oration that sounded uncommonly like a letter by "Historicus." Mr. Plunket duly followed, and the Marquis of Hartington made a brief speech in his very worst style, hon. members meanwhile moving restlessly about, and making last dashes into the lobby before settling themselves down to what was really the great attraction of the evening. It was half-an-hour after midnight when Mr. Disraeli found his opportunity, and though late hours do not agree with him, and he looked

fagged with the long sitting, he proved to be in high, almost rollicking spirits, and delivered a speech which showed that his tongue had not lost its cunning for judiciously misrepresenting a case, and audaciously turning a defence into an attack. He accused the Opposition of "dastardly conduct" in abandoning Lord Clarendon, and denounced their action on the Slave Circular as a struggling after "a petty and hypocritical triumph." The right hon. gentleman sat down amid prolonged cheering, and was followed, as has chanced at similar crises in earlier sessions, by Major O'Gorman, who, unconscious of the satire, declared himself a supporter of the Government and an upholder of the policy enunciated by Mr. Disraeli.

It is one of the most singular of the minor features connected with this debate, that whereas at the date of the issue of the offending circular popular indignation was levied at the head of Mr. Ward Hunt, that right hon. gentleman took no part whatever in the discussion, and was not even mentioned throughout it. In the case of the Admiralty Minute in the Vanguard affair, however, Mr. Hunt was to the fore, and personally bore the brunt of the attack. Here again the Opposition suffered by the fact that the heat of public indignation had died out, and the people had heard so much of the matter that they were just a little tired of it. Mr. Goschen did his best to revive this flagging spirit by the delivery of a speech of great clearness and vigour, when even its undue length did not seriously affect. Mr. Ward Hunt, in replying, displayed all those mental qualities and peculiarities of temperament which make him conspicuously unfit for the high office which he holds. He snarled at the press, which certainly regards him with an unanimity of opinion not often observed in its treatment of a public man, and asked the House to look upon him as a martyr to unfounded prejudice. As for his conduct in the matter, his defence simply was that having formed an opinion on the share taken by Admiral Tarleton in the disaster he had decided not to bring him to court-martial; and when everybody shouted aloud that such a decision was monstrously wrong he should have regarded it as "weak, cowardly, and contemptible" to have altered his decision, and so admitted the supposition that after all he was wrong. In short, as the right hon. gentleman ingeniously put it, it was Mr. Ward Hunt on one side and all the world on the other, and he claimed the admiration of the House of Commons because he had stubbornly refused to admit that under such circumstances the world might be right and Ward Hunt wrong. Such an example of infatuation has not recently been displayed in the House, and, regarded from the Ministerial point of view, it was not without its good effect—in serving to withdraw attention from the main question at issue, and concentrate it in the curious psychological study here presented.

Like the other great attempts on the Government position, this also fell flat, not even having the inspiring wind-up of a division. Rightly or wrongly, Mr. Goschen declined to raise a distinct issue, and contented himself with bringing forward a formal resolution, which, whilst affording an opportunity of discussing the matter, supplied none for declaring an opinion on it. Mr. Disraeli, at the close of the debate, expressed his high approval of this course, and in equal measure it called forth the disapproval of the Liberals. There is an obvious agreement in its favour, and it was urged by Mr. Goschen and the Premier that it was better to have the whole case presented to the House, and that there would follow the opportunity of bringing forward the critical resolution if it were found desirable. But to some Liberals—not all seated below the gangway—it appeared that the facts lay open after the inquiry before the court-martial and the publication of the papers, and that if Mr. Goschen had an opinion in the subject, he should also have had the courage to formulate it into a resolution. Captain Bedford Pim hit the nail on the head when he moved as an amendment to Mr. Goschen's motion that Admiral Tarleton should even now have the opportunity of clearing himself before a court-martial. Mr. Disraeli showed how awkward such a move was by the unusually angry tone in which he spoke of its introduction. But Captain Pim quailed before the anger of his chief. Mr. Goschen's final motion was agreed to, and the whole thing ended in smoke, though it is by no means certain that when the Navy Estimates come on we may not find fire issuing from the vaporous cloud.

PARLIAMENTARY DEBATES.

THE FUGITIVE SLAVE CIRCULAR.

In the House of Commons on Thursday the adjourned debate on the Fugitive Slave Circular was resumed by Mr. HERSCHELL, who defended the course taken by the late Government, and argued

that the Act of 1873 had really no bearing on the matter. The wisest course would be to leave cases of slaves taking refuge in British ships entirely to the discretion of the commanding officer, and if this country, which had created so much of international law, declared that it would not surrender slaves who had been taken on board a British ship, the doctrine would be accepted by other nations. Of the royal commission Mr. Herschell strongly disapproved, believing that it would lead to delay and danger. Mr. GORST asserted that the anti-slavery policy of the country had been first reversed by Liberal Governments, and the fault attributable to the present Government was too great caution in correcting what had been done by their predecessors. Mr. FORSYTH expressed his regret that the Circular was not to be suspended while the royal commission was sitting. Mr. PEASE supported Mr. Whitbread's resolution. Lord ESLINGTON trusted that there might be no division, since one would place both parties, especially the Conservative party, in a false position. Both had one common object, if anybody would show them a common way to it. But the appointment of a commission was quite inconsistent with the Circular, and he suggested that the Circular should be suspended. Mr. WADDY, Mr. BENTINCK, Mr. STANSFELD, and Mr. GIBSON also made some observations.

Sir WILLIAM HAROURT contended that the question at issue was the position of the slave on board a British public ship, and the Act of 1873 had nothing to do with it, and had changed nothing in our legislation with regard to the slave. As a matter of law we were under no obligation to surrender a slave who has been taken on board a British public ship, and as a matter of policy we ought not to do so. Arguing the question of exterritoriality, Sir William Harcourt censured the recklessness with which the principle of the immunity of public ships had been sacrificed. The comity of nations did not compel us to enforce slavery in a foreign port, and while admitting that foreign nations may prescribe the conditions on which they will admit our ships into their ports, he pointed out that we ourselves might also declare on what terms we would accept their hospitality. To pass Mr. Whitbread's resolution would be to give notice to slaveholding Powers that we did not intend to restore their slaves, and they would be bound by it if they admitted our ships into their ports. The second circular was drawn so as to evade laying down any precise principle of law; but if the Government believed it to be good law why did they not stand by it? Why did they not meet the motion by a direct negative instead of appointing a Commission, which would lead to delay, and would certainly be an obstacle to the final settlement of the question?

The SOLICITOR-GENERAL for Ireland charged the Opposition with desiring to make political capital out of what he owned to be the blunder of the first circular. This, he said, gave an opportunity to the frozen-out politicians of the opposite benches to stump the country and get up a cry against the stupid party. He approved of the appointment of the royal commission, and he believed the country would be satisfied with its report.

Lord HARTINGTON predicted that, whatever might be the fate of the resolution, the discussion would ultimately lead to the withdrawal of the second circular. The real question which the House would have to decide would be whether the resolution adequately expressed the sense of the House and the country on the reception and retention of fugitive slaves, and whether it contained anything inconsistent with international obligations. In his opinion the resolution was incontrovertible, while the circular needlessly and invincibly restricted the discretion of the commanders of Her Majesty's ships. He denied that the Opposition was animated by party motives, for their object was to sweep away all circulars, orders, and instructions, no matter from what Government they had emanated. If, however, Ministers wished to raise a party issue he was quite prepared to accept it, and take the responsibility of Lord Clarendon's orders; but, in that event, the Government would have to accept the responsibility of their own circular.

Mr. DISRAELI remarked that ministers after the representations which they had received from the Government of India had no alternative but to frame instructions for the guidance of our naval officers. He reminded the House that the policy of Lord Palmerston and Lord Clarendon was to bring about the abolition of the slave trade by a series of treaties which engaged to respect the institution of domestic slavery. The letters, therefore, of Lord Clarendon, instead of being a mere casual inadvertence, as Mr. FORSTER had represented them, were parts of an important policy and a serious diplomatic correspondence, and he took the opportunity of vindicating the reputation of Lord Clarendon, which his old colleagues were ready to sacrifice for the sake of putting the Government in the minority. Even if the resolution were carried, it could not change international law nor municipal law. Mr. Disraeli said he heard with great pleasure that this was not a party question, and from Mr. Forster, who he believed was a judge of that subject. He was prepared for that statement by the ingenious and ingenuous speech, for it deserved both epithets, by which the subject was introduced by Mr. Whitbread, who said, "I am entirely impartial. I have gone back and I have included in my resolution all instructions and all circulars. It is as condemnatory of gentlemen on my own side who have been in office as it is of gentlemen opposite me. I appeal to the independent members on my

own side to consider that this is not a party question, and I ask them for their votes. I also appeal to the independent members on the other side, and I ask them for votes; and I think that in this way we may put Her Majesty's Government in a minority." This is a new Parliament, and there may be some young birds in it. Mr. Disraeli was not to be caught in that way. It was rather a sorry sight in the House of Commons to find a great party ready to cast away with scorn the reputations of the greatest men they have ever produced in our times, merely to catch a vote and to put opponents in a minority. The reputations of Lord Palmerston and Lord Clarendon—statesmen to whom they owe so much of their present power in the country—were entirely cast away. They are to be treated as vile bodies in order that a very petty and hypocritical triumph might be gained. He had sometimes succeeded in divisions; perhaps oftener failed; but he never, when he struck at his foe, pretended that it was not a party question, and he could not believe that such dastardly schemes could ever succeed in the House. Of course he did not mean that as personal to any gentleman. What he meant was schemes which would obtain a party success by sacrificing the reputation of their distinguished predecessors. But that, in Mr. Disraeli's opinion, was not the way in which the House should come to a decision. Ministers had proposed what the debate proved the country ought to have recourse to. If there was anything proved by the debate more than another, by the speeches which had been delivered, by the references which had been made to the opinions of great men on both sides, if anything was demonstrated more than another by the debate it was the wisdom and expediency of submitting the question to the investigation and the judgment of a royal commission.

Major O'GORMAN, who was received with much laughter, in a humorous and characteristic speech, announced his intention of supporting the Government.

Mr. SULLIVAN hoped his countrymen would not follow into the lobby the last supporter of the second circular. (Cheers.)

The House then divided. The numbers were—

For Mr. Whitbread's motion	248
Against	293

Majority for the Government	—45
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The announcement of the numbers was received with cheers and counter-cheers.

Mr. Hanbury's amendment approving of the royal commission now became the substantive resolution before the House.

On the question being put from the chair, Mr. FAWCETT rose to move the amendment of which he had given notice. He said that the question was one of great importance, and the country was anxious to have a distinct and authoritative decision upon it. He moved, as an amendment to the motion, to insert after the words "it is desirable," the words "provided that the circular of the 5th day of December, 1875, and the East Indies Station Order of 1871 on the subject of fugitive slaves shall not continue in force."

Mr. DISRAELI opposed the amendment, and said that if it were carried, all the objectionable regulations relating to the Persian Gulf would still remain in force, and the House would practically cancel the determination they had already come to.

The House divided, and the numbers were—

For Mr. Fawcett's amendment	245
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Against	290
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Majority	—45
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The amendment was therefore negatived, and Mr. Hanbury's resolution agreed to.

The House adjourned at twenty minutes to three o'clock.

An analysis of the division shows that with the exception of Mr. William Forsyth and Mr. W. C. Nevill (Conservatives), all who voted for Mr. Whitbread's motion were Liberals or Home-Rulers. Against the motion two Liberals—Sir Robert Peel and Mr. Ripley—and four Home-Rulers—namely, Sir G. Bowyer, Mr. G. Morris, Mr. O'Gorman, and Mr. O'Leary—voted with the Government, the remainder of the majority being exclusively Conservatives. In the subsequent division, Mr. Fawcett's amendment to Mr. Hanbury's motion, which had now become a substantive proposition, was rejected by 290 votes to 245. The reduction in the total numbers as compared with the previous division is accounted for by the fact that Mr. John Bright (who paired), Mr. Forsyth, Mr. Nevill, and Mr. Roebeck, did not vote in the "Ayes" on the second occasion, while Mr. Sandford (Conservative), who had not taken part in the previous division did, and that Sir Wyndham Anstruther, Viscount Holmesdale, and Mr. Stopford Sackville, who had previously gone with the "Noes," withdrew when the second vote was taken.

REFORM OF OXFORD UNIVERSITY.

In the House of Lords on Thursday the Marquis of SALISBURY said that, in fulfilment of the promise in the Queen's Speech, he should draw attention to the report of the Commission upon the Revenues of the University of Oxford, and present a bill upon the subject. He reverted at the outset to the legislation of 1854 upon this question, and examined it with the view of following those provisions which had been found to work well, and avoiding those parts of the scheme of university reform which had produced no satisfactory result. One of the principal portions of the plan was an entire reconstitution of the government and legislative machinery of the university, and with respect to that he had no

amendment to suggest to their lordships, since speaking generally, it had been eminently successful. (Hear, hear.) It had given life and vigour to the university. The former measure gave leave to Masters of Arts to set up halls in the university, and though that was a proposition looked upon at the time with great favour, as a means of introducing the middle classes to the university, and securing some of the advantages which belonged to these institutions in the middle ages, and which they are alleged still to produce in foreign countries, the experiment had not been successful. But about twelve years afterwards the university itself took up the matter, and guided by the wisdom which practical experience alone can give, devised a plan for admitting the classes contemplated to the benefits of the university. In this regard the university needed no authority and required no stimulus. They devised what is known as the system of unattached students. In the year 1868-69 the university commenced with fifty-three unattached students, and from that time the number had gone on increasing till in 1875 there were 185. (Hear, hear.) Not only was the quantity respectable, but the quality was also so. (Hear.) Now, there on the one hand was a barren experiment, whilst on the other there was one, put in force by the university, which had struck its roots deep into the soil, and gave promise of a still more abundant and growing harvest than they had had in the past. Therefore it was not proposed to interfere with the system of unattached students, but he should rejoice if it should be found that more abundant funds could be devoted to its development. (Hear, hear.) Now he came to a third point—the application of the revenues of the colleges. There had been many complaints that the revenues were not expended upon worthy subjects, and that desirable undertakings languished for want of funds. That was a state of things which induced the late Government to appoint a commission, and the duty of the commission was not to give Parliament information on subjects of policy, but to explain the extent of the college revenues as they exist, and as they are likely to exist within a brief period of time. Towards the end of 1874 that report was presented. With respect to the property it was a most satisfactory report. It showed that any idea that the colleges mismanaged their property was wholly without foundation. (Hear, hear.) On the whole external income the cost was only 2*l*. 15*s*. 10*d*. per cent. (Hear, hear.) The average letting and the absence of arrears testified to the care and vigilance of the bursars, and here there was nothing to call for censure or even interference upon the part of Parliament. But then the commissioner went on to say, "There is one point brought out prominently—the great disparity between the property and incomes of the several colleges and the number of their members; and when the numbers are small, the expenses of the staff are large in proportion. Now, it was expected that an addition to the income of the colleges would be made within the next fifteen years amounting to 123,000*l*. a year. That period would also suffice to exhaust vested interests. (Hear, hear.) For each undergraduate it was shown the income was 203*l*, taking all the colleges together. But the differences as regards each college were very striking. In Exeter, the income for an undergraduate was only 97*l*; in Trinity, 96*l*; in Balliol, 75*l*. If university education was provided as cheaply in all the colleges as in Balliol there would be a saving of 199,700*l*. a year. In reforms of this nature the great evil to be contended with was that, while the colleges were rich the university was poor, while the obligations thrown upon the university were increasing every year. Now, where did all this money go that was wanted? The real gist of the whole question lay in fellowships—giving annuities to men without exacting any duties from them. (Hear, hear.) When a man succeeds in other departments, he got more important work to do, and more money, but here, after passing an examination, he was rewarded with idleness. (Hear, hear.) The University had become alive to the necessity of dealing with this waste of money. Now, if these idle fellowships were abolished and fellowships were held by those only who did educational work, there would be a saving of between 60,000*l* and 80,000*l*. Now, he should propose to entrust to the practical wisdom of the Universities the better application of these 200 or 230 unemployed fellowships. He noticed some of the ways suggested by the Hebdomadal Council in which the money available under this new plan might be advantageously applied—to the building of new lecture-halls, increased remuneration of those engaged in the task of teaching; and he was certainly of opinion that not less than 1,000*l*. a-year, with a fair pension besides, would secure for the Universities such talent as they should possess. (Hear, hear.) It was not proposed to deal to any great extent with moneys held by the colleges in trust, and those left within the last 100 years would be exempt from the operation of the bill. But there was a vast revenue remaining which they proposed should be employed in the actual work of the University, and none other. (Hear, hear.) He proposed that the colleges and the University should have an interval to prepare statutes—say eighteen or twenty months, that these statutes should be laid before commissioners to be appointed by the bill, and that when so approved they should become law. Then after the year 1877 the commission would step into the place of the University and the colleges, and have the power of promulgating statutes, which [statutes

would be subject to the review of Parliament. The object was that the revenues of the colleges should be applied to the benefit of the University. (Hear, hear.) To prevent any despotic action the colleges would be represented on the commission. The commissioners would not receive any minute directions, but Parliament should indicate to them the nature of their duties. He proposed to enlarge the scope of the duties of the university, so that it should have regard to "research" as well as to "religion and learning." It was in the interest of study and of the nation that research should be encouraged, for while some minds were influenced by classics, others required the influence of exact sciences and of the investigation of nature. In recent times men of science had been met with some prejudice on account of the aggressive character which they had assumed in reference to matters with which science had little to do; but he thought when they received the encouragement they should it would be found that science had not the connection which, in the popular mind, it was supposed to have. (Hear, hear.) In conclusion, he said he felt that in the present chaos of opinion—at a time when, he believed, opinions of all kinds upon all subjects appeared to be loosening their hold, it was especially their duty to take every opportunity of maintaining in full efficiency institutions which combined the dispositions of mind on which alone any sound and progressive culture could rest. (Hear, hear.)

The Duke of DEVONSHIRE said that similar reforms would be desirable for Cambridge. The Earl of MORLEY hoped ample time would be given before the second reading was taken. The Archbishop of CANTERBURY pointed to the importance of carefully selecting the commissioners who were to act under the bill.

The Marquis of SALISBURY said they hoped to deal with Cambridge, but the one experiment was enough at a time. The names of the commissioners would be inserted in the bill.

The bill was then read a first time. The second reading will be taken on March 6.

FOREIGN MISCELLANY.

A New York despatch says that the Louisiana House of Representatives is preparing to impeach Governor Kellogg.

Articles of impeachment against Mr. Ames, Governor of the State of Mississippi, have been presented in the Lower House of Legislature.

The trial of General Babcock, President Grant's secretary, for alleged complicity in the Whisky Ring frauds, has ended in an acquittal.

The court at Berlin before which Count Armin is cited to appear has granted him three weeks' respite before surrendering to take his punishment, on the ground of his ill health.

On the 20th inst. the Russian troops, under General Scobelev, entered the capital of Khokand. The inhabitants, it is said, received them well, and expressed great satisfaction at the incorporation of the Khanate with Russia.

A special correspondent of the *Echo* states that the elephant upon which the Prince of Wales rode in the grand procession at Agra is the one upon whose back Lord Lake rode in 1808 when he went in procession to meet Ranjeet Singh on the banks of the Sutlej.

Serious floods have occurred in Germany. The Elbe has broken through several dams and dikes, the Vistula has overflowed its banks, and miles of country are under water. Many people in Silesia have had to seek safety in flight. Much distress is feared. Near Magdeburg 600 houses out of 700 were flooded, and about thirty are completely ruined.

THE FLOODS AT PESTH.—It seems that the Sultan's recent severe indisposition arose from His Majesty having eaten eighteen eggs at breakfast—an excess which had naturally disagreed with him. The indigestion and colic from which he was suffering were aggravated by boils, one of which, presenting all the symptoms of a carbuncle, had to be cut open by the surgeon, Omer Pasha, a Hungarian, whose skill was rewarded with a present of 1000 Turkish lire, and a promotion to the rank of a feric, or general of division.

SOUTH AFRICAN CONFEDERATION.—The official correspondence respecting the proposed conference of delegates on the affairs of South Africa has just been laid before Parliament. There are sixty documents in all, ranging in date from May 4, 1875, to the 24th of last month. Among them is a long report from Mr. J. A. Froude, which occupies twenty-five pages. It is dated London, Jan. 10, 1876, and gives an account of the late events at the Cape, so far as he was connected with them, prefaced by a brief history of the two independent Republics beyond the Orange and Vaal rivers. Mr. Froude defends the course which he followed in the colony. He says it appeared to him intolerable he should be told he had no right to say anything to the people respecting Lord Carnarvon's intentions, except through Mr. Molteno, and yet be credited on that gentleman's authority with

statements he had never made. Mr. Fronde thinks that a Confederate South African dominion, embracing all the States, both English and Dutch, under a common flag, may perhaps be expected at no distant period.

THE BEECHER CASE. — The Congregational "advisory council," called by Plymouth Church, in relation to Mr. Beecher's case, comprised 250 members, representing 129 churches. We learn by telegraph that they had adjourned, and that the final declarations all favour Mr. Beecher. They declare that they hold Mr. Beecher innocent of the charges brought against him until they are substantiated by proof. Therefore, they continue to extend to him Christian sympathy and fellowship. A commission of five laymen, chosen outside Plymouth Church, was elected to try Mr. Beecher, if formal charges be brought within sixty days by any party making himself responsible for the truth and proof of the same. A telegram from New York in the *Daily News*, dated Thursday, says:—Mr. Bowen appeared before the examining committee of Plymouth Church last evening. In compliance with an invitation to state what he knew against Mr. Beecher he read a long paper repeating his former charges, but naming no witnesses. He refused to answer any questions, and started to go away. The committee, however, locked the door to detain him, but he escaped by the back way amidst great excitement, his sons, who accompanied him, calling the people outside to witness that Mr. Beecher and his minions had locked him in.

THE RECENT FRENCH ELECTIONS. — Marshal MacMahon has issued a decree, accepting the resignation of M. Buffet and appointing M. Dufaure Vice-President of the Council of Ministers, and Minister of the Interior *ad interim*. The Vicomte de Meaux, Minister of Agriculture and Commerce, has also resigned. The *Moniteur* says it has reason to believe that the Ministry of the Interior has been offered to M. Casimir-Périer, and the Ministry of Commerce to M. Teisserenc de Bort. M. Thiers is said to have written to the electors of Belfort, by whom he was returned as a Senator, announcing his intention of taking his seat in the Chamber of Deputies instead of in the Senate. M. Victor Chauffour (Radical), who opposed the Due Decazes in the eighth arrondissement, has also withdrawn in order not to divide the Republican party and to diminish the chances of the Bonapartist candidate. M. Gambetta's friends declare that he will elect to sit for Paris. It is stated that M. Grévy will be elected President of the Corps Législatif, and Duo d'Audiffret-Pasquier President of the Senate. The newly-elected Bonapartist deputy, M. de Cassagnac, has addressed an appeal to Marshal MacMahon, asking him to govern with the aid of the minority, which he describes as Conservative. The *Univers*, expounding the sentiments of the Catholic party, hints broadly that between a Republic such as at present exists and an Empire, its option would lie with the former, and that on Constitutional questions the Ultramontanes in the new Chamber would do well to abstain from voting sooner than give any vote that would dynastically benefit the Bonapartists. The *Union* goes farther, and asserts that the Church has a great deal less to fear from a straightforward Republican like M. Gambetta than from an "old Voltairean in disguise" like M. Rouher. There will be about a hundred second ballots on Sunday, which are expected greatly to swell the Republican majority.

Epitome of News.

Her Majesty held a court on Friday at Buckingham Palace. Besides the Princess Beatrice the Princess of Wales, the Duke of Edinburgh, the Duke and Duchess of Teck, the Duke of Cambridge, and Prince Christian were present. The presentations were not numerous.

On Friday evening the Queen attended a concert given by Royal command at the Royal Albert Hall. Her Majesty, who looked remarkably well, arrived shortly after four o'clock, accompanied by the Princess of Wales, Princess Beatrice, and Prince Leopold. The Royal party was received by the Duke of Edinburgh, and conducted to the Royal box which had been especially decorated for the occasion. On Her Majesty's appearance the audience rose, and gave her a cordial reception. The concert consisted of a selection of sacred and secular subjects in solos and choruses, with orchestral and organ accompaniments. The Royal party left at the end of the first part, and so did most of the company.

On Saturday evening the Queen returned to Windsor, after visiting Lady Augusta Stanley at the Deanery, Westminster, and giving audience to Mr. Disraeli.

Accounts from India state that the Prince of Wales and his party had an exciting day's sport on Friday last. In company with Sir Jung Bahadur, the Prince hunted all day a wild rogue elephant, with enormous tusks, the animal charging the royal party several times, and being eventually captured by means of tame elephants. The shooting has been good ever since the camp has been pitched in Nepal.

Her Majesty will proceed to Germany via Cherbourg at the end of next month. The Victoria and Albert and Enchantress are being got ready for the Channel passage.

Prince Leopold was on Friday installed as Grand Master of the Freemasons of Oxfordshire. The ceremony took place in the Sheldonian Theatre, in

the presence of a large number of masons from all parts of the country. The Earl of Carnarvon, Pro-Grand Master of England, presided at the installation. Just as Lord Skelmersdale was about to perform the ceremony half-a-dozen policemen who had secreted themselves in one of the passages of the building were discovered to be looking through a grating. They were, of course, removed, and the installation was proceeded with.

Captain the Duke of Edinburgh on Saturday inspected at Portsmouth the Sultan, armour-clad man-of-war, which he is to command; but it is not likely to be ready till the end of April. A St. Petersburg telegram states that his royal highness will accompany the duchess to that capital before taking a command in the British navy for the three years indispensable to reaching admiral's rank. The duchess will rejoin her husband in turn at his various stations, and will thus pass next winter at Malta.

Mr. Disraeli's bill "to enable Her Most Gracious Majesty to make an addition to the royal style and titles appertaining to the Imperial Crown of the United Kingdom and its dependencies," contains one clause, which is as follows:—"It shall be lawful for Her Most Gracious Majesty, with a view to such recognition as aforesaid of the transfer of the Government of India, by her Royal Proclamation under the Great Seal of the United Kingdom, to make such addition to the style and titles at present appertaining to the Imperial Crown of the United Kingdom and its dependencies as to Her Majesty may seem meet." It is reported that the imperial title, which is not much liked by the Cabinet, is the very decided choice of the Queen herself, and that Ministers are in a state of perplexity on the subject.

The *Daily News* is informed that General Schenck is not likely to retire from the office of Minister of the United States to this country.

Lord and Lady Lytton will leave England on the 1st of March. After staying a few days at the Embassy in Paris as the guests of Lord Lyons they will proceed to Naples and embark there for Bombay.

On Saturday the Lord Mayor and the Lady Mayoress were present at the launch of the first steam-ferry boat of the port of London, which is to ply over the Thames Tunnel from the Tunnel Pier to Rotherhithe. The boat was named the Jessie May, after the Lord Mayor's third daughter, who performed the ceremony of christening.

Mr. John Robinson, in moving the adoption of the report of the National Federation of Employers on Friday, incidentally remarked that within the last three weeks the committee had had the accounts of the Amalgamated Society of Engineers investigated by an actuary upon whom they could rely, and it appeared from his report that a society, the committee of which had boasted that it had 200,000*l.* in its coffers ready for any trade fight, was insolvent to the extent of 1,000,000*l.*

The death is announced of Dr. Gauntlett, the eminent musician, in his seventy-first year. He died rather suddenly of disease of the heart. Dr. Gauntlett was formerly organist to the late King of Hanover. He introduced into England numerous improvements in the construction of organs, but is best known as the composer of many anthems and hymn tunes, and for his efforts for the improvement of congregational psalmody. He leaves a widow and several children, three of whom are daughters, and are very slenderly provided for, and some of his friends have determined to make an appeal to the public on behalf of his family. Donations may be sent to the London and Westminster Bank, St. James's-square, to the account of "The Gauntlett Fund."

From the Army Estimates, which have been issued, it appears that the total amount required for the coming year is 15,281,600*l.*, showing a net increase over the expiring year of 603,900*l.*; the total is, however, subject to deduction for estimated Exchequer receipts to the amount of 1,292,100*l.*, making the net charge 13,989,500*l.* The principal item of increased expenditure are 179,200*l.* for regimental pay; 243,000*l.* for warlike and other stores; 47,000*l.* for provisions, transport, &c.; 42,500*l.* for clothing; 20,800*l.* for volunteer corps; and 10,300*l.* for the army reserve.

The Duke of Edinburgh was present on Thursday at a public meeting, convened by the Lord Mayor, held at the Mansion House in connection with the National Training School for Music. His royal highness, in moving the adoption of the report of the City and metropolitan committee, explained the object of the school, and traced the steps which had been taken to attain it. The report stated that ninety-three scholarships (equivalent to an income of 3,500*l.*) had been provided, and that the

Queen, the Prince of Wales, the Duke of Edinburgh, and the Duchess of Edinburgh were among those who had given scholarships. Mr. Lyon Playfair, Sir Julius Benedict, Lord Newry, Sir J. Harrington, Sir H. Cole, and others also addressed the meeting; the report was adopted, and resolutions in support of the movement passed. After the meeting the Duke of Edinburgh was entertained at luncheon by the Lord Mayor.

A memorial to the Senate of London University, asking that degrees in music may be rendered available by that body upon a basis of sound general culture, has just been presented by the Council of Trinity College, London, supported by the signatures of Sir Julius Benedict, Sir Michael Costa, Sir John Goss, Sir George J. Elvey, Mr. Arthur Sullivan, and many other leading musicians.

At a public meeting at the Lambeth Baths on

Tuesday evening, resolutions were unanimously passed affirming that "the sale of intoxicating liquors on the Lord's-day is productive of a large amount of drunkenness, irreligion, pauperism, and crime," and urging the desirability of petitions to Parliament in favour of legislation on the point, both in England and Ireland.

A gentleman who was found decapitated a few days ago on the Metropolitan District Railway, has turned out to be a son of the late Mr. George Hudson, once known as the "Railway King." He was a barrister, and the victim of overwork, which affected his brain.

The recent fog and the cold weather raised the death-rate in London for the week ending Saturday week to 373 above the average.

A number of the leading Liberals of Liverpool have formed themselves into a company for the erection of a Liberal club. The capital is 25,000*l.*, which has been all subscribed.

A fine sturgeon, more than six feet long, a present from the directors of the Southport Aquarium Company, has been placed in one of the tanks of the Brighton Aquarium.

Two more deaths have occurred from the milk poisoning at Eagley. One is that of Eli Walsh, twenty-six, a carter, who, it is stated, had occasionally stopped the milk cart from Mrs. Kershaw's farm in the road, bought a pint, and drunk it. The other death is that of Miss Ann Howarth, mistress of Eagley Mills Schools. She had suffered from the fever for five weeks. This brings the deaths up to eleven, and there are two or three patients for whose recovery grave fears are entertained.

The *British Medical Journal* reports that typhoid fever has again broken out among the scholars at Uppingham School. The boys in the house in which it has made its appearance have been sent home.

The *York Herald* announces that the Government have purchased the whole of Strensall Common, near that city, for military purposes. The common contains nearly 2,000 acres.

The Corporation of London has purchased for the sum of 17,000*l.* the freeholders' interest in the open wastes of Epping Forest, in the manor of Waltham Holy Cross. The purchase-money will be paid out of the City grain-duty.

A collision by which about twenty persons were injured—several of them seriously—and a good deal of damage done occurred on Wednesday on the London and North Western Railway, between Bolton and Kenyon, a passenger train running into a luggage-train which was standing on the line. The line is a single one, and safety is supposed to be ensured by its being worked on the block and staff system.

In the Queen's Bench Division on Friday a rule nisi was granted to set aside the conviction of the defendants in the Eupion Gas Case, as being bad in law. The rule will be argued in April.

On Friday, Mr. Horsman's application against the publisher of the *World* for a criminal information for libel was again brought before the Queen's Bench Division, when an apology and retraction was offered on behalf of the defendant. The Lord Chief Justice, characterising the libel as of the basest and most dishonourable character, said if the Court could compel Mr. Horsman to go on with the case it would do so. As it was powerless, the matter must drop, but the court must not be understood to approve of that course.

After a long and carefully-conducted investigation into the running down of the *Strathclyde* by the *Franconia*, a coroner's jury has returned a verdict of "Manslaughter" against the captain of the German vessel. The jury find that the sinking of the *Strathclyde* was due to negligence and reckless navigation on the part of the commander of the *Franconia*, whom they further charge with steaming away from the scene of the occurrence and leaving the crew and passengers of the *Strathclyde* to their fate. They also include in their censure the persons in charge of the tug *Palmerston*, who the jury believe might, if so disposed, have been able to render succour to the passengers. The master of the *Franconia*, Ferdinand Kuh, has been admitted to bail. Further inquiry has shown that neither the tug *Palmerston* nor the Dover lifeboat were really at fault. On Sunday evening, between eight and nine o'clock, a small steamer, the *Harlingen*, from London to Rouen, with a general cargo, struck on the masts of the *Strathclyde*, and sank in about a quarter of an hour. The crew, eleven in number, were saved in their own boats and landed at Dover.

The prosecution of Mr. R. B. Oakley, the proprietor and manager of the Co-operative Credit Bank, has now been taken up by the Government.

It is stated that a new Church of England newspaper, to be called the *Pilot*, will appear next month. It will represent the more Conservative of the High-Church clergy, and is said to have received considerable support from many who consider themselves at present unrepresented.

Messrs. Sampson Low and Co. have completed arrangements for the publication of an English translation of the late M. Guizot's "History of England," simultaneously with the French issue. This work, like M. Guizot's "History of France," was taken down from his dictation by Madame de Witt Guizot, and the manuscript thoroughly revised and annotated by himself. This history, which was written before the "History of France," extends "from the earliest times down to the commencement of the reign of Queen Victoria." It will be completed in two thick royal octavo volumes, and will be elaborately illustrated.

Just published, price One Shilling.

RELIGIOUS LIBERTY in the CHURCH-YARD; or, the Case for the Burials Bill Re-stated. By J. CARVELL WILLIAMS.

Elliot Stock, 62, Paternoster-row.

AT A MEETING of the Law and Parliamentary Committee of Deputies of Protestant Dissenters of the three denominations, Presbyterian, Independent, and Baptist, appointed to protect their Civil Rights, held on Friday, the 25th February, 1876, to consider the BURIALS QUESTION.

JOHN GLOVER, Esq., in the Chair.

RESOLVED—

"That this Committee having considered the Resolution which Mr Osborne Morgan intends to propose in the House of Commons on the 3rd of March, desires to express its warm approval both of the terms of the Resolution, and of the policy of Mr. Morgan in bringing forward the same."

"The grievance under which Nonconformists suffer, the removal of which is called for by Mr. Morgan's resolution, would not be remedied by the purchase of additional burial grounds, nor by permission to bury their dead in silence in the existing churchyards."

"The right now claimed by Nonconformists in England and Wales has already been conceded to all classes of the Community in Scotland and Ireland; and the Committee protests against the longer continuance of the existing restrictions in England and Wales, and expresses the earnest hope that the principles affirmed by Mr. Morgan's resolution will receive the sanction of the House of Commons."

C. SHEPHEARD, Secretary.

32, Finsbury Circus, E.C.

THE BURIALS QUESTION.

At a public meeting of the inhabitants of Leicester held at the Temperance Hall, on Monday, Feb. 28, Alderman Chambers in the chair, the following RESOLUTION was moved by Mr. John Bennett, seconded by the Rev. A. Burgess (Wesleyan), supported by Mr. J. A. Picton, M.A., and Mr. John Fisher, and carried unanimously:—

"That this meeting regards with great satisfaction the intention of Mr. Osborne Morgan, Q.C., M.P., to submit to the House of Commons a resolution embodying the principle of the Burial Laws Amendment Bill, and strongly asserts its conviction that the alternative proposals recently offered for the settlement of the question are open to grave social and financial objections, and that nothing short of Mr. Morgan's measure will satisfy the just demands of the Nonconformists. That this meeting recognises in the ripened tone of public opinion in favour of his measure another proof of the increasing demand for religious equality in Great Britain."

NONCONFORMITY in ENGLISH HISTORY.

A Course of FIVE LECTURES on NONCONFORMITY in ENGLISH HISTORY will be delivered in the SCHOOLROOM of BELVOIR STREET CHAPEL, LEICESTER, as follows:—

MARCH 7.—Henry VIII. and the Reformation. Lecturer, Rev. A. Mackennal, B.A.
MARCH 14.—Elizabeth and the Puritans. Lecturer, Rev. F. B. Meyer, B.A.
MARCH 21.—Charles II. and the Act of Uniformity. Lecturer, Rev. J. W. Thew.
MARCH 28.—William III. and the Act of Toleration. Lecturer, Rev. S. Lambbrick.
APRIL 4.—The Idea of Religious Equality. Lecturer, Rev. Joseph Wood.

LONDON CONGREGATIONAL UNION.

NOTICE TO PASTORS AND DELEGATES.

The THIRD ANNUAL MEETING will be held at the MEMORIAL HALL on TUESDAY, April 4th, at 8 p.m. Chairman, JAMES SPICER Esq., J.P.

Further particulars will be duly announced.

JOHN NUNN, Secretary.

CONGREGATIONAL UNION LECTURES.

The FOURTH SERIES of the CONGREGATIONAL UNION LECTURES will be delivered in the MEMORIAL HALL, Farringdon-street, by the Rev. ENOCH MELLOR, D.D., on successive TUESDAY EVENINGS, beginning on Tuesday, March 7th. Subject—"Sacerdotalism."

The Chair will be taken at 7.30 p.m. Admission free.

ALEX HANNAY, Secretary.

HOME FOR LITTLE BOYS,
near Farnham, Kent.

REMOVAL OF LONDON OFFICE.

The Offices of the above Institution are now REMOVED from 78, Cheapside to LUDGATE-CIRCUS, E.C. (corner of St. Bride-street), where all communications should be addressed.

A. O. CHARLES, Secretary.

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The Committee very earnestly APPEAL for FUNDS to enable them to feed, clothe, educate, and train to industrial work the three hundred homeless little boys who have been rescued from misery and crime, and who are now in the ten cottage homes at Farnham.

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TO CORRESPONDENTS.

"A Political Nonconformist" writes to suggest the desirability of raising the disestablishment question in Parliament during the present session. The subject was, we believe, thoroughly discussed many weeks ago from all points of view by the committee of the Liberation Society, who came to the unanimous decision that the proposal was inexpedient—the general conviction being that, for the present year at all events, the society should concentrate all its energies upon outdoor agitation.

S. L. Lindo, St. Vincent.—P.O.O. for 26s. received with thanks.

The Nonconformist.
WEDNESDAY, MARCH 1, 1876.

SUMMARY.

THINGS seem to be taking a natural course in France. Three millions and a-half of the electoral body having voted that the Republic should be placed under the guardianship of Republicans who would consolidate it, rather than of Monarchists who, in the name of "order," would have betrayed it, the President seems disposed to recognise that "great fact." The Marshal has accepted the resignation of M.

Buffet, and has placed M. Dufaure temporarily at the head of affairs till the new Chamber of Deputies has been completed by the second ballots of Sunday next, when about one hundred elections will be finally decided. But negotiations are going on for the formation of the new Cabinet, which will contain many members of the old one, and an infusion of Left Centre statesmen. The Ultramontane clergy—or rather the Roman Catholic Church, for the terms are now interchangeable—exercised very little influence in the recent elections. It is probable that the new Catholic Universities will be in danger, and that the question of the separation of Church and State will be raised. But the Republican triumph ought at least to have the effect of putting an end to the exercise of that despotic authority by the prefects of the departments which makes the religious freedom guaranteed to Frenchmen by the constitution a sheer mockery.

Don Carlos is not to be allowed to reside in France—at all events near the Spanish frontier—and is said to intend favouring England with his presence. Here he can live unnoticed and unmolested, honoured only by a little clique of Her Majesty's subjects who have done their utmost to sustain a civil war which did not properly concern them, and thus to prolong the miseries of Spain. Everywhere the several sections of the well-trained Carlist army have surrendered at discretion or disbanded, happily without further bloodshed. The Pretender was too anxious about his own safety to try to make terms for his dupes, and the Basque Provinces are conquered territory. To the Pretender will succeed the ex-Queen Isabella—a name synonymous with plots, reaction, and priestly intrigue. The Spaniards are naturally elated at the close of this cruel internecine war, but the proposal to devote three entire days to festivities at Madrid, bull-fights included, by way of celebrating the event, is an unpleasant revelation of national heartlessness and frivolity, and a bad omen for the future.

The granting of the reforms suggested in the Austrian Note has been followed by a decree from the Sultan offering the refugees who return in six weeks a complete amnesty, promising to rebuild their ruined houses and churches, and even to help them to resume their ordinary occupations. But the many thousands of refugees from Herzegovina in Dalmatia, distrust these liberal promises, and stand in fear of Mussulman fanaticism, which has already shown itself to a serious extent in Bosnia, and as a St. Petersburg telegram admits, "constitutes a danger for the peaceful solution of the Eastern crisis." Thus far the insurgents refuse to lay down their arms, and the Turkish forces are too demoralised to conquer them unaided. An Austrian armed intervention, with the complications that must ensue, "looms in the distance."

Parliament is making fair progress with the work of the session. In the Upper House Lord Salisbury has made a statement as to the Government proposals for University reform, which when the bill has been narrowly scrutinised will probably turn out to be as reactionary and insidious a measure as the Endowed Schools Bill of 1874. The Lord Chancellor has persuaded the Peers to accept his Appellative Jurisdiction Bill on the second reading. Though Mr. Disraeli persuaded the Conservatives in the Commons to reject Mr. Whitbread's resolution on the Fugitive Slave Question, his majority was not large, and the moral influence of the debate will oblige the royal commission to frame suggestions in harmony with the national sentiment, which is indubitably hostile to slavery and the slave-trade, and to the employment of our ships to further the ends of slaveowners. Mr. Holmes has had his say on the defective condition of our army, and the effect of his exposure, however much derided by professional critics, will be wholesome. It will be seen also that the Vanguard incident has (for the present) been disposed of. The way is now clear for those legislative measures which will require elaborate discussion, and by which the capacity and skill of the Government will be tested.

The elections of the week are not adapted to please the party in power. Of course the Conservatives proper have easily carried Berkshire against the malcontent farmers and Mr. Griffith, their candidate; and the Liberal candidate for East Suffolk, who polled as many as 2,708 votes, was far behind his opponent. But when every county vacancy is contested, and the farmers, who are mostly not Liberals, raise the standard of revolt, the Government may be a little nervous as to the final result. In the boroughs, also, they do not fare well. For thirty years there has been no contest for East Retford, so entirely has it been regarded as the appanage of neighbouring aristocratic families. But the ballot of Friday

gave Mr. Denison a majority of only 187, and his opponent, Mr. Bristow, Q.C., a stranger, polled 3,351 votes. Horsham seemed the very place of refuge for the hapless Solicitor-General. But neither Government influence nor the reputation of Sir Hardinge Giffard could reverse the verdict recently given by the electors. Mr. Brown, a Liberal, succeeds the unseated Mr. Hurst, also a Liberal. The Solicitor-General distinctly asked Horsham for a vote of confidence in the Government, and the decision has been adverse.

THE END OF CARLISM.

THE civilised world, as we are wont somewhat self-complacently to call it, will be pleased to know that the civil strife so long carried on in certain of the northern provinces of Spain is virtually at an end. The tidings announced day by day from that part of Europe have been so varied, so contradictory, so frequently representative of fancy rather than of fact, that even now it is difficult to receive them without distrust. That which is told us to-day may be point-blank denied to-morrow. Still, there appears to have been, for some time past, a concurrence of evidence to the effect that the Alfonsist generals, acting, for this time at least, in co-operation one with the others, are putting a period to the work with which they have been entrusted. They have had before them a common plan of operations, well thought out and loyally adhered to. They have also had the direction of armies overwhelmingly superior to that of the Carlists in point of numbers and equipment, although it must be admitted that the ground upon which their martial skill and prowess had to be displayed was singularly unfavourable to their immediate success. It seems, however, that, in spite of the severity of the weather in that district of Spain, they have, in virtue of loyal combination and concert, accomplished their task. We recorded in our last number their several successes. We have now, upon the authority of telegrams issued from several quarters, to note the fact that Don Carlos has found refuge in France, whither the members of his provincial councils, after taking solemn leave of him, had preceded their chief. Towards the end of last week the army which he had commanded was rapidly dissolving, or being piecemeal surrendered to the regal authority of his cousin. The Alfonsist generals had effected a junction of their respective forces. The net within the lines of which the Carlists were enclosed was being narrowed every day, and, as might have been expected, their demoralisation corresponded with the desperate position in which they found themselves. We now know that their last chance has disappeared, and with the flight of Don Carlos all reasonable motive for protracting the contest has vanished.

On the simple ground of humanity alone, the termination of this fierce struggle will be everywhere hailed with satisfaction. It may be true, in some sense, that the retainers of Don Carlos suffered far less from the vicissitudes of the strife than usually falls to the lot of a beaten and outnumbered foe. They were at home on their mountain slopes. They had comparatively little to give up, and they gave it up almost without a sigh. The war to them, till quite lately, has been an agreeable pastime, not without its dangers, it is true, but characterised by, and prosecuted with, that accompanying excitement which divested it of much of its terrors. How far the Pretender drew upon the material resources of the narrow district which he governed, for sustaining the position which he has so long held, it is difficult to determine. That his main supplies of money, arms, and ammunition came to him from abroad seems to be authentically established. There cannot be a doubt, however, that the prolongation of the contest has been the occasion of unspeakable misery to the inhabitants of the frontier of the Biscayan region, and has carried desolation into not a few families innocent of the causes of this intestine feud; whilst it has undoubtedly weighed with an intolerable strain upon that much larger area of the Spanish Peninsula which remained free from exposure to the direct calamities of the war. There was, it is to be feared, ferocity on both sides—more than even the usual barbarity with which such quarrels have been carried on in Spain. Prisoners delivered up to death; villages burned to the ground and depopulated; long belts of country, the inhabitants of which might otherwise have peacefully and happily pursued their honest industries, crushed, as it were, between "the upper and nether millstones"; heads of households torn without pity from the homes over which they presided, and sons just reaching adolescence forced by one side or the other to take part in the unnatural strife—and all this to gratify the ambitious ends of an aspiring prince whose

visible chances of success in placing himself upon the throne of Spain were apparent only to himself, if to him. No doubt, he was encouraged, stimulated and aided, in those attempts, which he publicly identified with the happiness of his country and the will of God, by his kith and kin, and by the narrow but powerful circle of their political adherents. He was connived at, to say the least, perhaps comforted, but if rumour is to be trusted, he was at last deserted by the Pontiff at the head of the Roman Catholic Church. But it is with the utmost difficulty that one can frame excuses for a man who with whatever family traditions insists upon what he may regard as his rights, and persists in asserting them at the expense of the peace of the nation which he aspires to rule. The civilised world has been shocked by the scandal, and there is reason to doubt whether what is called the gallantry, or at any rate, the obstinacy of the royal Pretender will attract towards his name any such reputation as commonly surrounds the ultimate failure of an ambitious enterprise.

How will the extinction of the civil war in Spain affect the political prospects of that country? The Cortes recently elected were opened by King Alfonso in person before he set forth to witness the triumph of his armies in the North. His Speech from the Throne, less distinctly representative, it may be, of his personal sentiments and wishes than of those of his advisers, does not promise much for the future of Spain. The Assembly whom he addressed has been notoriously packed by corrupt, mendacious, and in some instances violent devices. It consists, for the most part, of reactionary members whose principles (if indeed they can be said to cherish any principles) tend to despotism both in Church and State. Probably all the ground which has been gained for freedom since the abdication and exile of Queen Isabella will be surrendered. The Queen herself seeks with ardent desire to get back to Madrid. Her son, the young King, with natural and filial affection, is said not only to have assented to her entreaties but to have resolved to meet her whenever and wherever she may first set foot upon the soil of his kingdom and to escort her with public honours to the capital. We all know what that means. It can hardly be regarded as arising out of the known wishes of the Spanish people. It can only be interpreted as a dark cloud which must presently overshadow the throne of the youthful sovereign. It portends the probability of the approaching recurrence of military *pronunciamientos*. It brightens the outlook of ecclesiastical intolerance. It puts fresh heart into the adherents of civil despotism. Honest financial administration will be paralysed by it, and the folly which will not relax its grasp upon Cuba—stupendous and costly as that folly is—will be prosecuted with increased zeal. Spain has not yet seen, we fear, the lowest depths of her national degradation. Hope, for the present, on her behalf, is certainly not in the ascendant. She will, no doubt, be left alone in her humiliating position, but her progress threatens to be downwards, from bad to worse.

THE FUGITIVE SLAVE DEBATE.

THE debate on the Fugitive Slave Circular will be a memorable one in the history of the British Parliament—memorable, at all events, as perhaps the first genuine attempt, for more than a generation, to discuss the whole question of our legal relations with the slave-trade—memorable also for the pro-slavery principles laid down by high legal authorities on the Conservative side of the House. For our part we are surprised that the Government did not accept the principle of Mr. Whitbread's motion. With transparent affectation, Mr. Disraeli alleged that the question at issue was necessarily a party one. Although on many occasions of equal importance he has disclaimed being influenced by party motives, he yet declared on Friday evening that, when he struck at his foe, he never pretended that it was not a party question. But Mr. Whitbread's motion was, at all events, unpartisan to this extent—it impartially called for the revocation of all circulars and rules which denied the protection of the British flag to fugitive slaves. If, therefore, Lord Palmerston and Lord Clarendon blundered—as blunder they unquestionably did—they were as much an object of attack as either of the circulars issued by the present Government. It naturally suited Mr. Disraeli's tactics to characterise this impartiality as hypocritical, and he also grew quite magniloquent in his artificial attempts to defend the reputations of two statesmen of whom no one had said a single harsh or ungenerous word. We do not dispute the pungency of Mr. Disraeli's sarcasm, nor his capacity to

bamboozle the House of Commons on the eve of a division, but we do think that when a question involving the credit of the nation and the rights of human nature was at stake, the Prime Minister should have exhibited qualities more solid than those of a clever rhetorician and a reckless master of invective.

One thing, the course of the debate made only too manifest. If it had rested with the present law officers of the Crown to determine the policy of the country on the fugitive slave question, the first Circular would have been enforced. Sir John Holker does not venture to commit himself absolutely to the principles of law embodied in that document, but he nevertheless expressed his belief that in substance the opinions on which the first Circular was founded were right. The Attorney-General certainly has the courage of his convictions, and it is as well to know what is the deliberate judgment of the principal law adviser of the Crown upon a subject of so much importance. He began by remarking that there was "a sort of conflict between the burning desire this country had to suppress slavery and the obligations it was under in regard to foreign States." But does the learned gentleman believe in the reality of those obligations according to his own definition of them? We think that the second Circular itself refutes Sir John Holker; because although it declares that the slave is not to be permitted to remain on board a British ship, it is also imperative that no claim for his surrender should be recognised. "Should you, in order to save him from his danger (danger to his life) receive him, you ought not, after the danger is past, to permit him to continue on board, but you will not entertain any demand for his surrender or offer into an examination of his status." What then becomes of those legal obligations to foreign States which we here distinctly blur over? It is true that we avow our willingness to do the dirty work of the slaveholders by a disreputable artifice, but notwithstanding this the Circular contains no recognition whatever of the rights of foreign States to reclaim their slaves who take refuge under the British flag. It is extremely necessary that we should know exactly what are the privileges which attach to a ship of war; and, after having ascertained our rights, there is surely nothing presumptuous on our part if we resolutely determine to maintain them, especially if we are prepared—as we certainly are—to concede the same rights to the war vessels of other nations. Sir John Holker, although dogmatic enough, has no positive view of the law to give. And we have already noticed one flagrant act of inconsistency in his treatment of the subject. But all other lawyers of high position who have spoken either in the debate or elsewhere have had a perfectly clear perception of the rules of international law with regard to public ships. They are entirely exempt from local jurisdiction, and no foreign State has any right whatever to interfere with them. Sir Henry James explained the law of the case with great clearness and force. "If," he said, "the local authorities, as a matter of courtesy, asked a captain to assist them in enforcing justice or maintaining morality, the captain could comply with their request. If, in our own waters, a murderer took refuge in a foreign vessel, we could issue no process to remove him, because it would be exempt from our jurisdiction; and the natural course to take would be to apply to the captain to do that which was right by giving him up; but this was not international obligation—it was courtesy, in relation to a matter about which the captain might exercise his discretion. Courtesy might cast on us the not unnatural obligation of assisting in carrying out such a law, but not in enforcing one abhorrent to our law and adverse to our institutions. We never could be called on by courtesy to enforce such a law. If it were a law of human sacrifice instead of slavery; if a demand were made on a captain to give up the widow of a dead man, he hoped every captain in the navy would refuse to enforce such a law, because it was an unnatural law." No attempt was made to refute this emphatic statement, which has since been as emphatically confirmed, from another point of view, by Sir George Twiss, who has proved that the child of foreign parents born on board of one of Her Majesty's ships-of-war even in territorial waters would, by the law of England, be considered a British subject.

The Government have no policy of their own by which they are prepared to stand or fall. It is true that the influence of public opinion has a good deal unsettled their minds on the subject; and, indeed, Mr. Hardy went so far as to deliver an eloquent anti-slavery speech, some parts of which even his kinsman Wilberforce might have applauded. But, still, they cannot make up their minds on either the law or

the morality of the Slave Circular, although all the materials for forming a judgment upon it are now within their reach. This is perhaps the most ignominious confession which has yet been drawn from the weakness or incompetence of a Conservative Ministry. The matter therefore has been referred to a royal commission; and that body has already begun to hold its sittings, and has actually called for "papers." It might have been thought that the logical consequence of the appointment of a royal commission would have been the suspension of the inculpated Circular. As that circular is on its trial, and the Duke of Somerset and his colleagues have been appointed the judges to decide its fate, it does seem incredible that it should be continued in operation, especially as the result may show that it is wholly illegal. But whatever the commissioners may determine, the Circular itself is doomed, although it is not improbable that before that stage is arrived at there may be a renewal of the agitation which so recently proclaimed anew to the world that Great Britain is still an anti-slavery nation.

THE VANGUARD AND THE ADMIRALTY.

THE debate in the House of Commons on Monday last on the motion of Mr. Goschen for "a Minute showing the steps taken by the Admiralty with regard to the loss of the Vanguard," resulted in the assent of the Government to the request made by the right hon. gentleman. This is hardly to be looked upon as a final expression of the judgment of the House. Mr. Dieraeli acknowledged that it would be perfectly open to Mr. Goschen, or to his friends, when they have the papers moved for, to take any course they may think proper. It is questionable, however, whether any further action in this matter will be taken by the leaders of the Opposition. The whole case, so far as the facts relating to it are concerned, is now before the public, and the probability seems to be that any practical result arising out of it will be that which it may have upon the administration of the Admiralty with a view to the future efficiency of Her Majesty's Navy.

Mr. Goschen, in an extremely moderate tone, narrated the circumstances of the disaster to which he was calling the attention of the House. We shall take for granted that the main circumstances of that disaster are still in the recollection of our readers. The squadron with which the Vanguard had been associated, it was pointed out by Mr. Goschen, had been organised for the annual training of the coast-guard; Admiral Tarleton, who commanded it, had been appointed to the Admiralty for his administrative ability, and not for services afloat; and, on the whole, the cruise was very inefficiently and unskillfully organised for its purpose. The last point was copiously illustrated and enforced by the right hon. gentleman in a review of all the detailed evidence which tended to prove a lamentable want of skill and seamanship. He afterwards instituted an elaborate comparison between the finding of the court-martial, and the subsequent Minute of the Admiralty. No amount of explanation, he said, could remove the popular opinion that the Minute was inconclusive and inadequate, and did not do justice. He condemned also the omission of a court-martial on the Iron Duke, and he asked Mr. Hunt, the First Lord of the Admiralty, what steps had been taken to prevent such disasters for the future, and to meet the deficiencies of seamanship which had been brought to light.

The reply of Mr. Hunt, as is intimated by the *Times* of yesterday, favoured rather the honesty of his motives in what he had done in the matter than the wisdom of his administrative sagacity. "A court-martial is held on the officers of the sunken ship, and certain conclusions are arrived at by the members of the court as to the conduct of the officers of both vessels. What would be the first instinct of justice in such a case? Nothing else than that a court-martial shall be instantly held, before which the captain and officers of the second ship should be arraigned, and their conduct examined, tried, and acquitted of blame or condemned. But this was not Mr. Hunt's view." He regarded it as "weak, cowardly, and contemptible" to have recourse to legal proceedings for the discovery of the truth after he had himself looked into the matter and, with the assistance of the naval Lords of the Admiralty, arrived at the conclusion that the admiral of the squadron and the captain of the Iron Duke were not to blame. He had himself drawn up the Minute which superseded, to some extent, the finding of the court-martial. He accepted the full responsibility of it. As to the future, it was his purpose to give this squadron more practice, and the proficiency thereby to be

gained would, he hoped, be the best preventive of future disasters.

Mr. Hunt was probably somewhat surprised at the little impression made by his speech upon his own friends—to say nothing of the members of the Opposition. There can be no doubt that in screening Admiral Tarleton and Captain Hickley from censure he was acting strictly within the legal rights of the office which he filled. Such a fact, however, can hardly justify the deliberate setting aside of a solemn judgment arrived at by a competent public tribunal, merely on the ground that in the opinion of the First Lord of the Admiralty, formed, be it remembered, on the basis of a private or departmental inquiry only, the officers censured by the court-martial were not to blame. Of what possible use is a court-martial in fixing responsibility by pointing out the causes which contributed to any calamity, if its sentence, in part at least, is to be set aside by the decision of the Admiralty Board? Surely, a court-martial is held with a view to satisfy the rightful demands of the public, that those whose inefficiency has conduced to the loss of public property, should take the consequences of their own heedlessness. The court-martial presided over by Sir John Hay had assigned as one of the principal causes of the collision "the high rate of speed at which the squadron was proceeding while in a fog." The Lords of the Admiralty considered that this did not in any way contribute to the disaster. Now, the Admiralty instructions are to the effect that "during fogs, the speed of the fleet, except under special circumstances, shall not exceed three to four knots an hour." The special circumstances in this case were the possibilities of being drawn by the current upon the shallows in that part of the Channel. But, as it is well put by the writer of the editorial article in the *Times*, "the danger of being carried by the current among these shoals might have been prevented by shifting the direction of the squadron. Going at a high speed was dangerous, going at a low speed in the same direction was dangerous; but why should not the direction and speed have been both altered?" Or, if Admiral Tarleton were really justified in taking the course he did on the ground set forth by Mr. Hunt, why did not the Admiralty Minute mention that ground as a reason for contradicting the finding of the court-martial? Altogether the discussion has not rehabilitated the Admiralty in the least. Their intentions may have been good, but their judgment was sorely at fault. "The board," to cite the concluding passage of the article above referred to, "neglected the first principles of justice by founding their conclusions upon a partial inquiry. They forgot what was due to the nation, whose servants they are, and they offered, by their spokesman, excuses and defences for the course they pursued which are obviously unsound, even though it should prove, on future inquiry, that their ultimate decisions deserve to be supported."

The *Linguist* states that as many as eleven millions of Hindus now speak and write English.

The *Pall Mall Gazette* states that the demand for Dr. Norman Macleod's Memoir was so large that the first edition of 3,000 copies was bought up long before the binders were able to turn them out; and already the publishers have in their hands orders for the larger part of another edition. Her Majesty, after a perusal of an early copy, ordered one for each of her children.

CONGREGATIONAL PSALMODY.—We understand that a new edition of the old "Psalmist" Tune Book is in preparation by a committee of gentlemen interested in Congregational Psalmody, assisted by a professor of music of very high qualifications. "Novello's Psalmist," as it was called, revolutionised the taste in Psalmody in years gone by; old and familiar tunes were by the harmonies of that book made more beautiful, and a large number of new tunes were given to the Christian world. Since that time the cultivation of music has immensely increased, and tune-books have multiplied on every side. The new edition will, we understand, contain upwards of 150 of the best of the old tunes, with nearly 200 more gathered from every source, thus providing for the great number of hymns in peculiar metre to be found in recent hymn-books. To this will be added a selection of chants, Te Deums, Sanctuses, and Doxologies, and also of anthems most suitable for use in public worship.

A VERY "HIGH-GRADE" SCHOOL.—The examiner conducting the Oxford and Cambridge Local Examinations reports as follows concerning Dulwich College in 1874:—"The boys in the Upper Fifth (the highest form but two) failed completely as a whole in paraphrasing a passage from Milton. The passage, no doubt, was difficult, and the boys were young, but it was hardly credible that so little should be understood of the sense or of the construction. 'Music which the meeting soul may pierce, was rendered by one boy, 'music suitable to a Dissenter!'"

Literature.

NORMAN MACLEOD.*

Dr. Norman Macleod was a many-sided man. He was in several senses "big," and exposed a broad, sensitive surface to the intellectual and spiritual currents of his day, often forecasting general results with surprising accuracy. He was not a very exact thinker, and has been rather rated by some scholars for lack of theological learning; while at the same time he has been as wrongheaded exalted by others into a great Church politician, after the fashion of Carstares and Robertson. If he had been either, he could never have obtained the hold he had on the hearts of the people. His humanity and humour—qualities in many ways more valuable than exact learning and power of intrigue and *finesse*—saved him almost against himself (for he was ever regretting his defects in these particulars and trying to mend them), and kept him in the lines on which he was most effectually to do his own work, which lay in other directions. That was, properly taken, to mediate between the excessive isolation, leading to lack of interest in practical Christian effort, to which Broad-Churchmen generally, but especially Scottish Broad-Churchmen, seem extremely prone, and the dogmatic refinements and overwrought logical subtleties by which Scottish Calvinism contrives to fence and guard itself, and actually endeavours to shut out what is best and most spontaneous in human life and emotion. Dr. Norman Macleod accomplished this in such degree and in such a manner as perhaps no other man has yet done. With an appreciative sympathy for all that was fine and noble in all schools or forms of thought, he readily detected the point where any idea detached from its qualifying relations, lapsed towards danger, either in asceticism or otherwise, and had the rare power of exhibiting this in instance, in tangible illustration, and with great humour. "The Starling"—that story in which he showed how the love for a bird that had become involved with deeper emotions, the loss of a child, could overcome a hard pharisaical Sabbatarianism, and amply justify itself even to the Sabbatharians in the end—is the effort in which his whole spirit may be said to sum itself up in serious literary form. The dash of the Celtic in his character made him reverent of the old, for the sake of the associations breathed around it, but his sense of humour and his keen common-sense led him to detect, as it were instinctively, where any element of falseness and pretension intruded. This was well illustrated by the method he adopted in that memorable speech on the Sunday question, which, though it led to much misrepresentation of him at the time, has, as he himself said, laid the foundation for a rational freedom for future generations. His letter to the Edinburgh professor, justifying his position in reference to *Good Words*, may also be cited in the same light—his happy faculty of reducing the position to absurdity by concrete illustration being well exhibited in this extract:—

If any members of a Christian family are compelled to endure such severe and dry exercises on the Sunday as would make them long for even the scientific articles in *Good Words*, or, what is still more common, if they are so ill-trained as to read what parental authority has forbidden, let me ask, in such a case, why not lock up *Good Words*? The poorest family have generally a press, or a chest of drawers, where this mechanical process can be achieved. It surely must be acknowledged that the periodical, so far as its mere "secular" element is concerned, may be admitted as a respectable and worthy visitor of a Christian family on at least six days of the week? If so, why not take the visitor by the throat, say at 11.55 on Saturday night, just at the moment when he is being transformed into the character of a dangerous intruder, and then incarcerate him till he becomes once more respectable at 12.5 on Monday morning? Or, if it is found that the villain may escape on Sunday, that John and James have become so attached to him that they are disposed to pick the lock of his prison and let him out, might it not be prudent, in such a case, to adopt the old orthodox Popish fashion of burning him as a heretic?—with the condition only, for the great advantage of the publishers, that a new copy shall be purchased every Monday morning! Even in this case, and in spite of all those holocausts, *Good Words* would still be "worth much and cost little." But then, my dear —, you must consider how to dispose of all your other secular literature upon the first day of the week. What of your other secular books and "secular" periodicals? and, what is a still more difficult question, how are you to dispose of all your secular conversation, if science be secular? What, for example, are you to do with the secular sun, moon, and stars? Are you to look at them? If you do so, are you to think about them? If you think about them, are you to speak about them? If you speak about them, are you to do so scientifically?

* *Memoir of Norman Macleod, D.D., One of Her Majesty's Chaplains, and Dean of the Chapel Royal, &c.* By his Brother, the Rev. DONALD MACLEOD, D.D., one of Her Majesty's Chaplains, &c. (Daldy, Isbister, and Co.)

—that is, according to truth? For if so, you thereby immediately tread upon dangerous ground.

But these qualities of themselves would never have given Norman Macleod the influence he gained over all classes in Scotland. First of all, he had proved himself a thorough worker—an organiser, deeply concerned for the people, and interested in all efforts to elevate and to improve them. In Loudoun Parish, in Dalkeith, and in the Barony, he was unceasing in labours, reducing all his work to system, and showing remarkable gift for choosing proper agents to work under him. The account of his working men's churches in Glasgow is really striking. His brother's memoir is of all the more value, because he has had the tact and skill to bring out forcibly how, in the doing of this work, Norman Macleod had to fight with tendencies to indolence and self-indulgence, and how after he reluctantly became, through stress of circumstances, involved in ecclesiastical strife, he was pursued by sadness, and only supported in going through with it as a piece of duty by frequent retirement to devout self-communion. Indeed to us there seems to come out more and more a touch of tragedy as we follow this man, who seemed so humorous, so ready to give others pleasure, and find him weary of strife and misunderstanding, sighing for rest, yet committed to a position which claimed him, and in which he was denied it. This letter to John Mackintosh—the "Earnest Student," whose memoir Dr. Macleod afterwards wrote, may give some idea of this:—

Oh, for a day of peace—one of those peaceful days which I used to enjoy when a boy in the far West. I cannot grasp the sense of repose I once felt—that feeling, you know, which one has in a lonely corry or by a burnie's side far up among the mountains, when, far from the noise and turmoil of mortal man, and the fitful agitations of this stormy life, our souls in solitude became calm and serene as the blue sky on which we gazed as we lay half asleep in body, though awake in soul, among the bracken or the blooming heathen. Could Isaac Walton be a member of a Scotch Presbytery or General Assembly!—he who "felt thankful for his food and raiment—the rising and setting sun—the singing of larks—and leisure to go angling." Dear old soul!

And John Mackintosh having gone with the Free Church, in the same letter Norman Macleod proceeds to justify his own position in reference to non-intrusion thus:—

As to spiritual independence. In spite of all the Court of Session can do, or has done, there is not a thing in God's Word which I have not as much freedom to obey in the Church as out of it. I cannot lay my hand on my heart, and say, "I leave the Establishment because in it I cannot obey Christ or do so much for His glory in it as out of it." I thank God I was saved from the fearful excitement into which many of my friends were cast during May. I have been blessed in my parish.

Waiving any discussion of Dr. Macleod's special views of non-intrusion and his ideas of Church Establishment generally, we prefer to occupy our space in letting him describe his feelings during the terrible crisis of the Disruption of 1843. Whatever side may be taken, it is not difficult to sympathise with his depression; and, taking account of his temperament, and his dislikes, be misinterpreted and ill-thought of—a feeling which, in one or two instances, led him into difficulties, when silence would have been his course in view of comfort—we can fully appreciate what he says of the temptation to go with the party that carried with it the popular acclaim:—

Thursday evening, May 18, 1843.

They are off. Four hundred and fifty ministers and elders, 150 members. Three have gone since the Queen's letter was read. Welsh's sermon was the *beau ideal* of one. Everything in their conduct was dignified.

God bless all the serious among them. The row is only beginning. I am to protest against the Strathbogies. I am lighter than in the morning, though very drowsy. I think we may, by God's blessing, survive. An immense crowd in the New Assembly. Welsh, and then Chalmers, moderator. The procession was solemn, I am told. Some sad, but others laughing! The contrast between the old and the young was very striking.

P.S.—They are out of the Church.

I take my stand for Constitutional Reform. We are at our worst. If we survive this week we shall swim. How my soul rises against those men, who have left us to rectify their blundering, and then laugh at our inability to do so.

I wait in hope and with patience. I am ashamed at the cowardice and terror of many of our ministers. I feel the secession deeply, but I am possessed with a most chivalrous and firm determination to live and die fighting for this bulwark of Protestantism, this ark of righteousness, this conservator of social order and religious liberty, the dear old Kirk.

Never did I pass such a fortnight of care and anxiety. Never did men engage in a task with more oppression of spirit than we did as we tried to preserve this Church for the benefit of our children's children.

The Assembly was called upon to perform a work full of difficulty, and to do such unpopular things as restoring the Strathbogie ministers, rescinding the Veto, &c. We were hissed by the mob in the galleries, looked coolly on by many Christians, ridiculed as enemies to the true Church, as lovers of ourselves, seeking the fleeces; and yet what was nearest my own heart and that of my friends was the wish to preserve this Establishment for the well-being of Britain.

While "the persecuted martyrs of the covenant" met amid the huzzas and applause of the multitude, with thousands of pounds daily pouring in upon them, and nothing to do but what was in the highest degree popular; nothing but self-denial and a desire to sacrifice name and fame, and all but honour, to my country, could have kept me in the Assembly. There was one feature of the Assembly which I shall never forget, and that was the fever of secession, the restless, nervous desire to fly to the Free Church. No new truth had come to light, no new event had been developed, but there was a species of frenzy which seized men, and away they went.

It was immediately after the disruption that he was transferred to Glasgow—in some respects perhaps a happy circumstance for him. It was a large sphere, and in the reorganisation of that great Barony parish he was so far withdrawn from present controversy. The chapter on his mode of work there is most interesting, and fitted in a high sense to be practically useful. Thrice every Sunday he preached, once always to his working people, in a church he had established to which only people in working clothes were admitted.

He was never abstract, but threw his teaching into objective or descriptive form, and not seldom dramatised the lesson he was enforcing. His counsel was not confined to things spiritual, but embraced such practical matters as the sanitary condition of the houses of the poor, healthy food, and the treatment of children, and was given so forcibly that the meanest intelligence could understand the *rationales* of his advice. His unaffected sympathy with the poor and ignorant in all their wants and difficulties was the secret of his power over them. His frankness and large human-heartedness commanded their confidence and won their affection.

Dr. Macleod was deeply attached to Glasgow; its busy stir and conflict of interests pleased and stimulated him. He established penny savings banks in his parish, urged the establishment of industrial schools of a higher class, and also of an industrial farm—following up in the truest spirit the work of Chalmers. This is the way he represents the needs and claims of the Church:—

We want living men! Not their books or their money only, but themselves. The poor and needy ones who, in this great tumult of life, have found no helper among their fellows—the wicked and outcast, whose hand is against every man's, because they have found, by dire experience of the world's intense selfishness, that every man's hand is against them—the prodigal and broken-hearted children of the human family, who have the bitterest thoughts of God and man, if they have any thoughts at all beyond their busy contrivances how to live and indulge their craving passions—all these by the mesmerism of the heart, and by the light of that great witness, conscience, which God in mercy leaves as a light from heaven in the most abject dwelling of earth, can to some extent read the living epistle of a renewed soul, written in the Divine characters of the Holy Spirit! They can see and feel, as they never did anything else in this world, the love which calmly shines in that eye, telling of inward light, and peace possessed, and of a place of rest found and enjoyed by the weary heart! They can understand and appreciate the utter unselfishness—to them a thing hitherto hardly dreamt of—which prompted this visit from a home of comfort and refinement to an unknown abode of squalor or disease, and which expresses itself in those kind words and tender greetings that accompany their ministrations.

What, however, will be most attractive to many are the odd bits of humour, the descriptions of his travels, and above all the glimpses we have of the Court. It is interesting to read how at Balmoral the Queen sat and spun at an old-fashioned wheel, while Dr. Macleod read Burns' "Tam O'Shanter," and "A man's a man for a' that"—the Queen's favourite piece. As a specimen of the records, we find here of the royal family these may be given:—

The Prince and Princess of Hesse sent for me to see their children. The eldest, Victoria, whom I saw at Darmstadt, is a most sweet child; the youngest, Elizabeth, a round, fat ball of loving good-nature. I gave her a real *hobble*, such as I give Polly. I suppose the little thing never got anything like it, for she screamed and kicked with a perfect *furor* of delight, would go from me to neither father, nor mother, nor nurse, to their great merriment, but buried her chubby face in my cheek, until I gave her another right good *hobble*. They are such dear children. The Prince of Wales sent a message asking me to go and see him.

When I was there the young Prince of Wales fell on the waxcloth, after lunch, with such a thump as left a swollen blue mark on his forehead. He cried for a minute, and then laughed most bravely. There was no fuss whatever made about him by mother, father, or any one; yet it must have been very sore, and I would have been nervous about it if it had happened to Polly. He is a dear, sweet child. All seem to be very happy. We had a great deal of pleasant talk in the garden. Dear, good General Grey drove me home.

The more I learn about the Prince Consort, the more I agree with what the Queen said to me about him on Monday, "that he really did not seem to comprehend a selfish character, or what selfishness was." And on whatever day his public life is revealed to the world, I feel certain this will be recognised. Dr. Becker, to whom I was complaining of Humboldt's treatment of the prince, told me that the only thing the prince said or wrote about it to him was, "I am sorry for poor Humboldt." He felt that such things injured one whom he so loved and admired.

From his Journal.—May 25, 1862:—

I returned last night from Balmoral. The weather magnificent. I was in singularly good spirits. I saw the Queen on Sunday night, and had a long and very confidential

talk with her. I feel she wishes me to utter, as I do, anything which in my soul I feel to be true, and according to God's will. She has a reasoning, searching mind, anxious to get at the root and the reality of things, and abhors all sham, whether in word or deed. Truly I need a higher wisdom than my own to use the great talent God has given me to speak the truth in wisdom and in love without fear of man.

We have left ourselves no room to speak of Dr. Macleod's visit to India, which was significant in many ways, both in reference to the prospects of missions, and his remarkable power of adaptation to fresh mental atmospheres, and his large and conciliatory ways of viewing things. But we may well take Sir Alexander Grant's word for it, which agrees with Dr. Murray Mitchell's, that few men have had more influence with the educated Hindoo.

We are much mistaken if this memoir does not take high rank among select biographies. It skilfully makes the man tell his own story. It reveals a rich nature, readily moved to fine issues. Humour, fun, waggish satire, sparkling fancy, pathetic touches, devout experiences, and fine insights go together; yet they never conflict—for the bond of a pure, self-denying nature runs through all. Mr. Donald Macleod has done his work well. Very picturesquely he has sketched the town of Campbelltown, with its pervading dash of the sea-salt, at the time when Norman Macleod was a boy, and haunted the harbour with its shipping, imbibing that love for sailors and liking for sailors' lingo which never left him; as well as that deliciously pastoral life at the house of Mr. Cameron, the schoolmaster of Morven, where Norman was sent to learn the Gaelic and be made a "Highlander of," as his father phrased it. Delicious peeps he gives us, too, of Weimar, where, after a period at college, Norman Macleod went, on Dr. Chalmers' recommendation, as tutor to a young gentleman, Mr. Preston, of Moreby. Principal Shairp's account of the college days in Glasgow, and his analysis of Norman's youthful characteristics, are very excellent. On the whole, the memoir is worthy of the subject, whom it sets before us faithfully, with many graphic touches which abide pleasantly in remembrance. And sometimes a filip of humour comes on us unexpectedly, as in this account of Dr. Macleod's first visitation at Darvel, with which we must close:—

On his first "diet of visitation" at Darvel, he called on an old pauper woman who was looked upon as a great light among the Covenanters. When he entered the house he found her grasping her tin ear-trumpet (for she was very deaf), and seated formally in the midst of a group of neighbours and co-religionists summoned to meet him. Unlike his other parishioners, she did not at first acknowledge him as minister, but, beckoning him to sit down beside her, and putting the trumpet to her ear, said, "*Gang o'er the fundamentals!*" and there and then he had to bawl his theology till the old dame was satisfied, after which he received a hearty welcome as a true ambassador of Christ.

MR. FORSYTH'S SLAVONIC PROVINCES.*

Mr. Forsyth's work is a timely and a welcome one, but he might have made it better than it is. The author of the "Life of Cicero" has shown himself to be possessed of the faculty of an historian. He can place himself in the times of which he writes; he can describe skilfully, and sometimes eloquently, both scene and character. But this modest volume presents scarcely any of these characteristics. It is an admirable compilation, got up with care, full of well-arranged facts, and it will be permanently useful in the library, but it is comparatively bald and dry. It has too much bone and too little flesh. Yet, had the author given himself time and space, what a vivid and romantic history might not have been written of the fortunes of the Slavonic provinces!

Mr. Forsyth includes in the Slavonic provinces south of the Danube, "Servia, Bosnia, with the Herzegovina, and Turkish Croatia, Montenegro, and Bulgaria." These are people of one race—and it is a question of race as much as a question between the conquered and the conqueror that is making the last, and perhaps the final, difficulty for Turkey. There is something in Mr. Disraeli's historical principle after all. It has remodelled the map of Europe, and there are indubitable signs that its work is not yet finished. Imagination, indeed, projecting itself into the far future, might work out events which the practical statesman of the day would deride as impossible, but which, yet, would be only the logical sequence of the histories of our own time. Here, however, its field is limited, and it needs no great power to picture, with substantial accuracy, the necessary result of the events that are now passing before our eyes.

We have, first, in this volume, a general

* *The Slavonic Provinces South of the Danube.* By WILLIAM FORSYTH, Q.C., LL.D., M.P. With a Map. (John Murray.)

description of the Slavs. Mr. Forsyth's sound scholarship and literary skill are equally exhibited here; as, for instance—

The real origin of the Slavs is lost in the darkness of antiquity. Guided, however, by philology, which is the only sure key that unlocks the mystery of the primitive relationship of different nations, we know that they were a great offshoot of the Aryan family of man; and history tells us that when they appeared in Europe they dwelt or roamed in the boundless steppes of Scythia and Sarmatia before they spread westward, crossed the Danube, and overran the provinces of the Roman Empire. The name is said to be derived from *Sla*, which in the Slavonic language signifies Glory; but the people must have had a distinctive name, before by their warlike deeds they could arrogate to themselves the title of Glorious, and therefore we cannot consider it as their original appellation.

Procopius (*de Bello Gothico* iii. 14), who wrote in the sixth century, says that the Slavs were anciently called *Spori*, because they occupied land with tents scattered far apart. This, however, is clearly a false etymology, for *Sporadic*, which means "scattered," is derived from a Greek word, a language of which the Slavs then knew nothing. He generally mentions them in connection with the *Antes*, a tribe whose conquest by Justinian induced the Roman Emperor to add *Antioch* to his other titles. And Jornandes, Bishop of Ravenna, who was a contemporary of Procopius, speaks of the Slavs (*Sclavini*) and the *Antes* as the principal nations of Scythia, and as dwelling in marshes and forests instead of towns. According to Herder, they were first met with on the Don, then amongst the Goths, and afterwards on the Danube, amidst the Huns and Bulgarians—preferring to obtain quiet possession of lands evacuated by the Teutonic tribes, rather than gain them by force of arms.

Of the present strength of these people the author says that "the total amount of the Slavonic population in Europe is now estimated at not less than eighty millions," and he adds, and here we agree with him, that "this is a fact with which Europe will one day have to reckon."

Servia is first treated in this series of sketches. In common with all the others, it contains rare and curious history, but too much abridged for what is termed "general reading." We are not attracted by the character of the people, or by many of their exploits; and, indeed, the Slavonic race are not the most humanly interesting that have appeared on the face of the globe. They may compel us to pay attention to them, but we have a sort of feeling that we would rather they had not existed. We read of the Servians being tossed about like a shuttlecock, often deserving no better fate. But their fate under the Turks is enough to excite pity from the most indifferent. This is what occurred only in 1814:

Soliman Pacha caused 150 of those who had been engaged in it to be carried to Belgrade and there beheaded. Others were impaled alive. Some were bound hand and foot, and suspended by the extremities, with heavy stones hung from the middle of their bodies. Some were flogged to death; others roasted alive on spits. In answer to all remonstrances, the Pacha said that he was still far from acting up to his instructions from the Porte—that in fact he was sparing the country!

Servia is now comparatively free, with good self-government, but as the result most probably of centuries of misrule, the people are lazy, and laziness is a vice which it takes a very long time to conquer, besides that it invites the aggressive cupidity of those who are not lazy and possibly not honest.

The history of Bosnia is traced from its occupation by the Croats in the eighth century, and by the Hungarians afterwards; next the Turks, then the divided occupation of Turks and Hungarians, and, at last, the sole occupation of the Turks. The Bosnians being now mostly Mussulmen, it is hardly likely that they would care to rebel against Turkey; but Mr. Forsyth thinks "they would have little difficulty in changing their religion and embracing the Christian creed of their forefathers." Of Herzegovina—once a political part of Bosnia, and occupying a very small space on the map, although, just at present, a large space in European politics—Mr. Forsyth gives a very slight sketch. Of Bosnia as a whole he says:

Miss Irby, who has long resided in Bosnia, describes it as "the most barbarous of the provinces of Turkey. . . . The mass of the people are ground to the dust under the present régime. . . . There is no development of the immense material resources of the country, no means of employment and occupation, which might enable the poor to meet the ever-increasing taxation, the extortions of the officials, and the heavy exactions of their clergy." Not one man in a hundred of the inhabitants knows how to read, and the chief town, Sarajevo, which contains from 40,000 to 50,000 inhabitants, does not possess a single bookseller's shop. And Von Thoemmel, who was attached to the Austrian Consulate there for four years, says that "Nature has granted to these lands many fertile sources of prosperity, but in mournful contrast to the lavishness of nature, the people languish in deep dejection and poverty, frequently even in misery." Here we have French, English, and German testimony borne to the miserable condition of the people under the curse of misgovernment, although soil, climate, and position are all favourable to happiness and prosperity.

The curse of misgovernment affects equally the other two States reviewed by Mr. Forsyth,

Montenegro and Bulgaria. Of Montenegro we have a pretty favourable account, bearing out, indeed, what Mr. Freeman has recently said about that little highland State.

At the close of his work Mr. Forsyth reviews the system and the influences of the Turkish Government, stating many details with a direct and most interesting bearing upon present politics. His conclusion is that the great Powers must oust the Turks; but what good have we ever done by our interference in any continental affair? Let the "great Powers" that may choose send the Turks out of Europe, and earn the lasting ingratitude of the people whom they will have set at liberty. History has taught us this if anything—that it is a mistake to set a small people free by external interference. They must free themselves.

"THE EPIC OF HADES."*

One or two of the sections of this volume we had already read and spoken of. They formed a part of the third series of "Songs of Two Worlds" under the title of "From Hades." Now that we see them set in their proper places as parts of a well-conceived whole, we must admit to ourselves that they have an added significance and beauty. The author has taken care to emphasise the dramatic expedient under which he may be held to justify a peculiar mingling of classic and later, sometimes even Christian, ideas. The blank verse is easy and flowing yet very simple, stately, and musical, and the various characters are nicely discriminated. There is one point which should be prominently brought before the mind of any one who might come to the book expecting a series of monologues after the severe classic model. It is this—that it was clearly the intention of the author to make these various studies of Greek character illustrate truths that may be said to have special reference to the needs and tendencies of our own day; and, though any special moral purpose is by no means thrust forward, yet by attempting to follow out the ideas of an imaginative re-rendering of the old stories in accord with the characteristic mental moods of our day, we shall by no means lay ourselves open to the charge of seeking far-fetched meanings calculated to injure the author. In carrying this conception with us in the reading, we only accept his own cue, and take to ourselves an offered aid to adequate interpretation. Of the fourteen studies and pictures, we have read the following with more special delight:—Andromeda, Acteon, Eurydice, Orpheus, Iaocoon, Narcissus, Medusa, Persephone and Endymion. The others we do not regard as quite so successful, and this applies more particularly to Helen of Troy, Deianeira, Adonis, and Psyche. In Marsyas, with which the volume opens, there are some exquisite passages—though the poem as a whole lies under the disadvantage of being immediately compared with one on the same subject from the hand of a master in the simple, severe form best suited to classic subjects. Marsyas, the reader will remember, is the shepherd-musician whose flute was silenced by the godlike music of Apollo, and himself slain to give life to a race of poets. This tells of that:

Oh ecstasy,
Oh happiness of him who once has heard
Apollo singing! For his ears the sound
Of grosser music dies, and all the earth
Is full of subtle undertones, which change
The listener and transform him. As he sang—
Of what I know not, but the music touched
Each cord of being—I felt my secret life
Stand open to it, as the parched earth yawns
For the summer rain; and at the call
Of those refreshing waters, all my thought
Stir from its dark and secret depths, and burst
Into sweet odorous flowers, and from their wells
Deep cell to deep, and all the mystery
Of all that is, laid open. As he sang
I saw the Nine, with lovely, pitying eyes,
Sign, "He has conquered." Yet I felt no pang
Of fear, only deep joy that I had heard
Such music while I lived, even tho' it brought
Torture and death. For what were it to be
Sleek, crowned with roses, drinking vulgar praise,
And surfeited with offerings, the dull gift
Of ignorant hands, all which I might have known,
To this diviner failure? Godlike 'tis
To fall upon the icy ledge, and fall
Where other footsteps dare not. So I knew
My fate, and it was near.

I do not blame
Phobus, or Nature which has set this bar
Betwixt success and failure, for I know
How far high failure overleaps the bound
Of low successes.

Andromeda, in spite of occasional faults in phrasing, is, as a story, as condensed and complete as any—a series of chaste pictures. How the young maiden bound to the rock for her people closes her eyes as the awful sea-dragon draws nigh, and how, at length, when dread is at its deepest, like music the sound of

* *The Epic of Hades.* By a New Writer. (H. S. King and Co.)

approaching feet draws near, her deliverer and future lord:—

In this place
Where is not action, thought, or count of time,
It is not weary as it were on earth,
To dwell on these old memories. Time is born
Of dawns and sunsets, days that wax and wane
And stamp themselves upon the soft and yielding face
Of fleeting human life; but here there is
Morning nor evening, act nor suffering,
But only one unchanging present holds
Our being suspended. Once indeed I mind,
Or centuries ago, or yesterday,
There came among us one who was divine,
Not as our gods, joyous and breathing strength
And careless life, but crowned with a new crown
Of suffering, and a great light came with him.
And with him he brought Time and a new sense
Of dim long vanished days, and since he passed
I seem to see new meaning in my life,
And all the deeds I spoke of. Evermore
The young life comes, bound to the cruel rocks
Alone. Before it the unfathomed sea
Smiles, filled with monstrous growths that wait to
take

Its innocence. Far off the voice and hand
Of love kneel by in agony, and entreat
The seeming careless gods. Still when the deep
Is smoothest, lo, the deadly fangs and coils
Are nigh, to smite with death. And o'er the crags
Of duty, like a sudden sunbeam, springs
Some golden soul, half mortal, half divine,
Heaven sent, and breaks the chain, and evermore
For sacrifice they die, through sacrifice
They live and are for others, and no grief
That smites the humblest but reverberates
Thro' all the close-set files of time, and takes
The princely soul that from its royal towers
Looks down and sees the sorrow.

The reader will notice with what skill the dramatic assumption is used to justify the slight apparent anachronism of crediting Andromeda with deriving new insight from Christin Hades. But the depth of meaning, taken either as showing the possibility of highest spiritual reference that resides in the more elevated of the Greek myths, or the unity of the Christ-ideal with all the noblest teachings of man anywhere, is very evident, and the whole passage is most musical and rounded with great thought. This is the moral of Actaeon:—

And sometimes
I seem to myself a thinker, who at last,
By some dark call of thought unknown, unseen
Amid the chase and capture of low ends
Comes one day on some perfect truth, and looks
Till the fair vision blinds him heart and brain,
And, all his former nature hurrying on,
The strong brute forces and unchecked desires,
Finding him bound and speechless, think him now
No more their master, but some soulless thing;
And leap on him, and seize him and possess
His life, till through death's gate he pass to life,
And his own ghost revives. But looks no more
Upon the truth unveiled, but through a cloud
Of creed and faith and longing, which shall change
One day to perfect knowledge.

Now and then too, we come on little axioms set quietly in the blank verse. This is one from "Deianeira":—

What is sin itself
But error when we miss the road which leads
Up to the gate of heaven?

We regret that our space will not allow us to present other specimens of this truly-finished poem. "The New Writer" will be an old writer soon; still let us hope that he will justify his first cognomen by ever and anon giving us some new writing. We shall welcome them all. For, unlike some of our later poets, he commands expression, but is not the slave of it—taking care that he ever has something worthy to express, and not falling to elaborate polishing of the shell till the little original kernel of meaning that was in it has vanished. And perhaps he will excuse our saying that the word "dread" is occasionally too much used; that we cannot bring ourselves to like "lymph"; and that he should be wary of rhymes and assonances—especially within the line.

A LINCOLNSHIRE NOVEL.*

Does the reader remember—does he not remember?—the "Northern Farmer"? Here are three volumes intended to be illustrative of such lines as Mr. Tennyson's "Northern Farmer," written for the most part in thorough Lincolnshire dialect, with Lincolnshire manners and customs given, sometimes with touches of true genius. The conception of such a novel as this is, in itself, almost a proof of genius; its execution demanded more than ordinary skill. Mr. Cheny's skill is, however, not always equal to his purpose. The book, at first a trifle difficult for any but a Lincolnshire man, born and bred, to read, becomes somewhat dull equally for the lack of incident, the want of any very striking originality in the characters, and the smallness of the talk. It is like the fen district, too level. Here and there also are traces of forgetfulness or carelessness, but, notwithstanding, these and other faults, there are, in these volumes, unquestionable indications both of

* *Ruth and Gabriel.* By LAWRENCE CHENY. (Sampson Low and Co.)

originality in conception and power in execution.

The novel begins with a murder, which is described in very graphic style—so graphic that we take an instant impression of the writer's capabilities, leaving open whether he can sustain this high power of description. Even here, however, there is a fault; the breaks between the details not being sufficiently connected together. But before we come to this, what a delicious description we have of the fen country:—

You have seen our fens, perhaps, famous for marshy, bullock-feeding land; our wolds of rich gravelly soil, productive of golden corn and sweet-scented pulse; our moors, arid and yet oftentimes productive, with banks illuminated with patches of yellow gorse and purple ling, and fronds of kingly ferns; our warrens, where rabbits run; our great plantations, where nimble squirrels steal the fir cones, the home of the weasel and the fumard, where the wild cat abounds, and where the owl and the hawk, the buzzard and the carrion crow are [not yet] hunted out, the home of all the sweet songsters of the English grove. Ah, could you but come with me and climb the upland, and look down upon the fair expanse of country below the Liddle valley, or journey further still and climb the cliff, and look down upon the Lasy valley, you would remember it all to the end of your days. And yet, I must confess the fens are dreary. Wide drains and hedgeless fields. A dead flat for many weary miles, steeples rising as landmarks, villages fewer and farther between. The minister on the cliff at one extremity, Priscilla's pillar on the wolds at the other, Botolph's stump at its south-eastern corner by the sea. Ages ago it was such a fearful swamp, the Celtic Gauls suffered the poor hunted Icenii to rest in peace; and even when the Romans came, the poor fugitives defied them, and maintained their independence a quarter of a century later than the tribes of the north, of the south, of the west. The Romans drained and made embankments, and those excellent roads on the cliffs and wold tops, for which we have to be thankful. And yet, there are records of the races before the Icenii, of the old Girvan city of Lindum, and of the struggle between man and his old approaching enemy the sea. Saxons and Danes and Normans; these last almost annihilating name and traces of their predecessors, yet building the beautiful cathedral, the churches of the land, and completing the naming of township and village and hamlet, as witness the "Domesday Book" as pertaining to Lindumshire.

"Lindum" is of course Lincoln, and it is comparatively easy to identify many other towns referred to in this "pastoral story," although, probably, not the town itself which is the centre of its interest.

We pass over the scene of the murder, excepting to make one remark. Anyone would expect that such a crime, introduced in the first chapter, should have a direct interest upon the course of the story, but it has not. It is lost sight of for far more than a generation, and when it is confessed, nothing happens. In fact, there is something like an anti-climax in the event, which shows in prodigious proportions at the beginning, but which ends—so far as its influence upon the story is concerned—in literally nothing. Here the writer shows an unquestionable lack of art in the construction of his tale. He should either not have introduced the murder at all, or have made it more influential than it is with his plot. As it is, the novel, excepting for the power of description in the first chapter, would be just as well without as with it—which should not be. Let us, however, give, in justice to the writer, a scene from the act of murder:—

Their plan of action—why, they scarcely thought of it; but when level with him they both sprang through the hedge; Wosser, with a fierce, heavy blow, knocking him down flat, urging Jock to seek for the canvas bag. The victim was stunned, but not insensible, and his hands were free. He drew out a clasp knife, and jabbed at Wosser's fingers to get at liberty; but only succeeded in tearing and cutting his own clothes and his assailant's, until a chance cut almost went through one of Wosser's fingers.

"Fool!" cried Wosser, furiously clutching the pedlar's wrist.

The pedlar recognised his voice. Jock had the canvas bag, not knowing scarcely why he retained it. But Wosser intended having the yellow guineas, although he had not told Jock so.

"I know thee, Wosser," gasped the packman, Wosser's knee on his chest and his hand at his throat. "Yo'll ha' to swing for this."

"Will 'ee thoff? Here—Jock, this fool mun tell no tales!"

Off came one of the pedlar's boots. Wosser contrived to rip the lace down with the knife he had wrested out of his victim's hand. It was a fearful weapon. The hard leather heel and the iron plate was much more effective than a club. With it he hammered into the poor fellow's face, destroying every feature. He was not dead yet,—that Wosser could tell. The moon cleared on the ghastly object beneath him, and Jock was endeavouring to drag Wosser off the senseless man.

"I'll serve thou th' same, thou fool! We mun as well be hung for a sheep as a lamb. We'll be hung if he gets to Glamford an' blab. Who's ta tell if we knocks his pitiful life out 'n him!"

De liberately he set himself to work. Jock shrieked with affright.

"Not ta kill him!—not ta kill him!"

"Shut up, fool! Blast thee! I'll send thee after him. Nobbat keep thy awn tongue still. Thou mun keep thy money. What's i' th' box?"

The bag dropped from Jock's hand.

"D— thee, keep it. What good ud it do him now, thou Molly?" muttered Wosser fiercely, and twisting Jock round by the shoulders.

"I can't touch it, I can't," he sobbed hysterically. Wosser's feelings were more blunted. He pushed Jock out of his way, and sank on his knees after picking up the pedlar's bag. There was wonderful pleasure on Wosser's brain just then. The yellow guineas rolled into his hand. For them he had sold his soul. He had begun to think there had been an old feud between him and the packman; this right it had been satisfactorily wiped out. The canvas bag was restored to the pedlar's pocket; the guineas transferred into Wosser's. They must carry with them no one thing whereby Heaven might lead justice on their track. Even at that unholy moment Wosser was prudent enough to think of future safety. When he rised the box he was thoughtful enough to place the key where he had found it on the pedlar.

This, in its way, shows considerable power, not either, altogether, after the order of our friend Harrison Ainsworth.

Soon after this we are introduced to the Lincolnshire town, or village, which is the centre of the modest plot of the "pastoral story." Neither the men nor the women, as a rule, enchant us, but in the course of the story we get to the knowledge of good but not fine human characters. The plot, if it can be called a plot, turns upon the courtship of "Ruth and Gabriel." We must say that it is uncommonly dilatory, and that—well, whether Ruth married Gabriel after all, we must leave the reader to find. Events in this novel are, in fact, anything but remarkable, but the way in which they are presented by description is often extremely fresh—the dialect adding, no doubt, to its freshness. Will the reader have a specimen of good Lincolnshire talk?—

"Tis a throwin' of hissen away for certain. What was this Lunett's dower? A nowt, indeed. It's not th' gell allus—nowt agen the gell, mind ye; but it's mindin' the famaly ya git into. Bud I've heard things an' things."

"An' then," the other half would begin, "what's she setten on hersen abun' uther foaks? Why, they do say she's nos good i' a house. It's all plannin', au'darnin', an' fismagig, an' dancin', if ye please. It ud be better o' gipsey Hugh a laruin' her ta wark. My lasses can wuk an' play plannin' an' all—their th' sort."

Yes, and so could Ruth play "planner" and work, and perhaps each in a daintier fashion.

The bare idea of their Marma' wedding a gipsy!

"Our Mar' Ann knaws their Gabral. Did ye ever hear o' such a name? She says he's as black as ony gyp. Good lauk! An' they do say he's settin' up for one o' th' Styriags. Nobbut madam wean't believe it."

And this:—

"He's got a good business," continued Becky, philosophically; "an' a good-humoured un; an' if he'll do well by me, he'll ha' no cause to complain o' me."

"Aye, bud, Becky, I wouldn't hav a fellow but what ee loved. I mud see somebody after I should like, an' then, what a job it ud be—I'd never be happy no more."

"Git out wi' thee. Who'd ha' me, I wonder!" Rebecca's sides shook with honest mirth. "I've got to that time o' life, when I mun het what ee can catch, or go beout; an' I'm not goin' to stop wi' them two, comin' home all hours i' th' night an' i' all sort o' tempers. Now, if I was a pretty, clean, clever lass like thou, that could sing an' dance, an' play piano, an' be a good un in a house as well, an' up to all sorts o' fine tatting an' crochetti' an' such like jimmy work, I wouldn't hav onybody. I might, like thou, ha' my pick among ten thousand. Bud never hav a critter like our Adam. An' how does Lizzie Wenn bear it?" added she slyly.

"Please, Becky, don't talk about her," said Ruth with some pain, laying her hand on Becky's arm. "I'm so sorry we ever quarrelled. Maybe it was my fault as much as hers."

"Then why don't ye make it up?"

"Cause, somehow, I don't like goin'. It bites o' my pride, Becky."

"One wants to hav a bit o' pride. I nowt agen Lizzie. She's a merry, kind lass, if she does think a bit too much on hersen an' too little o' uther foaks. 'Tis her mother's fault; she's spoilt 'em all. They all braid o' our Adam. Sooner than ha' stopped at home, I'd a gone out agen ta service."

People who can relish conversation such as this will find these volumes strewed with it. We are of opinion that, while Mr. Cheney has done well in this work, he can do better in future. He should use more directness and more of his faculty of description—such as we find in the shipwreck. But, supposing him to be worth anything, he will find all this out for himself.

SCHOOL BOOKS.

LITERATURE PRIMERS. Edited by JOHN RICHARD GREEN, M.A. *English Literature*. By the Rev. STOPFORD BROOKE, M.A. (London: Macmillan and Co.) This slight book is a model of condensation, of clear and elegant writing, and of accuracy in the information given. It is the work of a very competent writer—one who to a sufficiency of knowledge adds insight and richness of feeling. Under the treatment of Mr. Brooke, the history of our literature becomes living and real. Any intelligent boy or girl would be delighted by it; and those who have made themselves acquainted with the details of different periods will be charmed to see the abridged and general statement here given. We would call especial attention to the six sections, or eight pages, devoted to Shakespeare and his

work, and, again, to the remarks upon "Wordsworth and Nature," "Wordsworth and Man." Mr. Brooke reminds us that the last English drama—Tennyson's *Queen Mary*—was published almost exactly twelve hundred years since the date of our first poem—Cædmon's *Paraphrase*. He adds, "to think of one and then of the other, and of the great and continuous stream of literature that has flowed between them, is more than enough to make us all proud of the name of Englishmen."

A First Latin Exercise Book (Clarendon Press Series). By JOHN BARROW ALLEN, M.A. (Oxford: at the Clarendon Press.) This book of exercises is intended as a companion to the Elementary Latin Grammar, issued by the Clarendon Press, and is constructed upon a plan at once novel and highly practical. It is evidently the work of one experienced in the art of teaching Latin, and "not ignorant of the devices" by which the perverse ingenuity of the youthful mind contrives to baffle the efforts of its instructors. Every possible mistake is anticipated and guarded against, and sufficient repetition is provided without avoidable monotony. As a preparation for the study of classic authors these exercises are invaluable. Selections are made with admirable care of such passages from Caesar and other writers as present the most common difficulties; their constructions being imitated in the accompanying English exercises to be translated into Latin. We are sure that many teachers will find their labours lightened by the use of this little book.

Notes of Lessons on the Lord's Prayer and the Ten Commandments. By ROBERT SUTTON. (Manchester: John Heywood and Co.) These notes are ample, and are well adapted to assist teachers who may be too busy to find for themselves the illustrations here brought together. But they ought not to be used by young teachers, though that seems to be the reason for their production.

The Arithmetic of Abstract Numbers, including Vulgar Fractions, in Catechetical Form. By the Rev. F. A. GAGE, &c. (London: Ward, Lock, and Tyler.) These definitions and rules are found in all arithmetical treatises of any pretension to completeness; and the catechetical form is unsuitable to this subject.

In reference to our recent notice of Mr. Sankey's *Goldsmith's Vicar of Wakefield* (Rivingtons), we have received a letter from the publishers to the effect that the defect noticed by us was due to some negligence on the part of the bookbinders; all the copies in stock—one of which has been sent for our inspection—being perfect.

BRIEF NOTICES.

The American Pulpit of the Day. Second Series. (R. D. Dickinson.) This is a reprint of thirty-five sermons by "some of the most distinguished living American preachers." The selection has been well made, and gives a good impression of the freshness and vigour of American preaching. Many of the sermons are by Mr. Tyng, the Rev. W. H. Murray, and Dr. Shedd, and there are two by Dr. Chapin. Of all, perhaps Mr. Murray's have most impressed us by a certain breadth of tone which, however, is marred by an evident self-consciousness. Here is an extract which will indicate to some extent the character of his preaching:—

As a preacher, I have had to decide which is the most efficient, the most Christlike way to approach men in preaching the Gospel. Some men think I have made a mistake—that I do not threaten enough, do not attempt to terrify enough, do not preach the law and judgment as I ought. But, friends, I cannot find any such roughness in Christ. He instructed men, he enlightened them. He touched their hearts by his all-including sympathy. He won their affections and made his life a sacrifice for them. But he did not thunder and blaze away at them. He did not scold and threaten, and try to frighten them with horrible pictures of what would happen to them if they did not love him and do as he told them to do. Men are like ice; you can melt them sooner by being warm to them, by centring the rays of a great, earnest and glowing love upon them, than by going at them with hammers of threat and warning, and trying to beat them down and pulverise them. Sandstone kind of men can be treated in that way, but when you hit a man in that style made of granite the hammer recoils, to the injury of the person that held it. June is better than December to quicken life and growth in the natural world, and if you want people to blossom and get fruitful spiritually, pour around them the warm, genial, and attractive atmosphere of God's penetrative and stimulative love.

A sermon on the "Divine Justice," also by Mr. Murray, will impress everyone with the high moral sense and power of the preacher.

The Deep Things of God. By WILLIAM BATHGATE. (James Maclehose.) The title of this work would give some persons the impression that Mr. Bathgate had attempted something beyond human power and knowledge; but it would be impossible for such an impression to remain after reading only

a few of its pages. The work consists of careful and devout meditations upon several aspects of Christian Theism—especially on the Revelation of Spiritual Realities, the Personality of God, the Light of the World, the Fatherhood and Providence of God, and the Christian Immortality. The section that has most struck us is that on the "Light of the World," which is full of fine philosophical Christian contemplation. Mr. Bathgate's style is calm without being cold, and his work is best read in a full-receptive mood. Sometimes the author reminds us of Isaac Taylor. Throughout there is great elevation of thought, which lifts the spirit up to those higher spheres to which it too seldom, of its own accord, in our own days, reaches.

Conquering and to Conquer: a Story of Rome in the Days of St. Jerome. By the author of the "Chronicles of the Schonberg Coite Family." (Daldy, Ibister, and Co.) Mrs. Charles, who has a decided power of historical restoration and a nice instinct for making biographic traits serve effectually for relief, has here given us a very artistic and instructive picture of a most interesting period in Church history, when the ancient beliefs began to thaw thoroughly under the rising sun of Christianity. She maintains her dramatic medium faithfully on the whole—shows most touchingly the contest that arose in sincere souls between the quaint naturalness of many things on the Pagan ideal and the ultra-spiritual firmness of the Christian. Now and then she combines striking pictures with a condensed axiomatic style of utterance. She is full of fine spiritual sympathies, and by this means manages to appeal to the deeper elements of our being while carefully instructing us. We cannot think of a better book—if fiction is to be admitted in this respect at all—to be given to a young girl, first, say, leaving school, or going out into the world. The heroine, for example, in one part, writes thus:—

Until now, I had thought a mild conciliation of all the best in everything possible; but I began to feel that the worst in everything was too closely intertwined with the best to render this probable. I began to feel that perhaps the best in all religions could only be discovered from the worst by blows which battered the worst to destruction. The worst in the Pagan world, in Rome, and, alas! also in the Church, seemed at that time so hopelessly and irremediably bad!

Religious communities, my children, of all kinds are for ever running to seed in Pharisaic formalities and externalism. Base, middle-aged vices, covetousness, ease, variety, are for ever creeping in, cold and slow, to fill up the void of the ebbing flood of passion. I had learned in those last years the existence of the world, the flesh, and the devil; and Jerome's stinging satires, as well as his fiery denunciations, had a new meaning for me.

Which passage very powerfully suggests the mingled impulse and motives which so conspicuously played their part in that great time. We regret that, on little points, reference, citation, &c., we find Mrs. Charles most glaringly inaccurate.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At last Wednesday's meeting the Rev. John Rodgers read the protest, inserted in our last number, against the decision of the board to memorialise the Education Department in favour of increasing Government grants to public elementary schools. Mr. Rodgers said it was intended to send the protest to the Education Department, and he moved it be entered upon the minutes of the board. After some discussion, this was agreed to. [The protest was signed by the following fourteen members:—The Rev. John Rodgers, Mr. E. N. Buxton, Mr. H. Gover, the Rev. B. Waugh, Mr. T. Scrutton, Mr. George Potter, Mr. Chatfield Clarke, Mr. L. Bevan, Mr. J. A. Picton, the Rev. G. M. Murphy, Mr. B. Lucraft, Mr. J. Stiff, the Rev. J. Sinclair, Mr. Mark Wilks, and the Lord Mayor.] Canon Cromwell moved that the bye-laws committee be requested to consider and report whether any compensation should be made to George Beavis for the unmerited treatment to which he was subjected in November last through the operation of the bye-laws of the board. This motion was, after a discussion, withdrawn in favour of an amendment by Canon Barry, instructing the committee to report fully on this case.

THE EDUCATION RATE AND DENOMINATIONAL SCHOOLS.—At a meeting of the English Church Union, held on Thursday, under the presidency of the Hon. C. L. Wood, the following resolution was adopted, on the motion of the Rev. Dr. Irons:— "That as Church rates were abolished professedly from regard to the religious scruples of some upon whom they were levied, it is inconsistent that a school rate should be levied upon persons who conscientiously disapprove of the only religious teaching which can be given in the schools to the exclusive support of which such school rate is applied. One mode of remedying the injustice now suffered would be the application of rates now levied for educational purposes to all such schools approved by the Education Department, on the same principle as existing grants are paid." Dr. Irons said the great question for Churchmen of the present

day was the maintenance of religious instruction in schools and the use of the Church Catechism. There was growing up a form of religion nowadays which he could only designate as "schoolboardian," and which allowed almost any kind of teaching under the name of religious teaching. School board religion was digging a gulf between their religion and the Christianity of the future.

THE REV. DR. MARSHALL, COUPAR-ANGUS, AND HIS SCHOOL-RATE.—The Rev. Dr. Marshall, Coupas-Angus, has addressed a strongly-worded letter to the school board of that parish, in which he desires to be informed whether any part of the school-rate laid on him for the current year is to pay for the religious education given in the public schools under their charge, urging that he has a right to know what sort of education he is rated for, and that to refuse him the information and to exact the rate from him is pure tyranny. The board have decided to reply that the rate is imposed to meet the deficiency in the school fund.

ELECTION INTELLIGENCE.

Mr. Darby Griffith has been defeated in Berkshire by 2,305 votes, he having polled 1,149 against 3,454 recorded for Mr. Philip Wroughton.

In the East Suffolk election Lieut.-Colonel St. John Barne, the Conservative candidate, received 3,659 votes, and Mr. Charles Easton, who came forward in the Liberal interest, 2,708, thus giving the Conservative a majority of 951 votes. Although this division has often been contested, a Liberal has not sat for it during more than forty years.

The polling at East Retford took place on Friday, and at the close the numbers were:—Denison (Conservative), 3,538; Bristow (Liberal), 3,351. There was considerable excitement, as there had been no contest in the borough for upwards of thirty years. A number of colliers made an attack on the Lion Hotel at Worksop, the headquarters of Mr. Denison's committee. Windows were smashed, an attempt was made to break down the doors, and stones and bricks were freely thrown. Many of the rioters were arrested.

The Dean of Manchester has written to say that he has no vote for the city of Manchester. He was not at home on the polling day, and he took no part whatever in the election, although Mr. Powell was a personal friend of his.

Mr. J. C. Brown, (L.) and the Solicitor-General, (C.) were nominated on Saturday for the representation of Horsham. The polling took place yesterday, when Mr. Brown was returned by a majority of 54.

MISCELLANEOUS.

SACRED HARMONIC SOCIETY.—This venerable, but nevertheless active and enterprising society gave a performance of two of Beethoven's most famous works last Friday evening at Exeter Hall. The first was the Mass in C, a work which, though it may not abound as largely as others of its kind in elements calculated to conduce to its popularity, is almost unique for its depth and truthfulness of expression. It also presents unusual difficulties in the way of execution, but these were all surmounted, with signal success, by the splendid band and chorus of the society, with Madame Sherrington, Miss Julia Elton, Mr. Guy and Mr. Thomas for the principal vocalists. In the absence, through continued illness, of Sir Michael Costa, the performance was conducted by Mr. Sainton, who ably acquitted himself of a task of no ordinary difficulty. If we may be permitted any difference of opinion from so competent a judge, we would suggest that the "Kyrie," "Benedictus," and the slower movements generally would have been better if not taken quite as slowly as they were. The first movement, especially, which is marked "Andante allegretto," was surely taken in a time bordering on adagio. However, ample amends were made by the energy and vivacity infused into the opening chorus of the "Gloria," the finale to the "Credo," and others of the quick movements. The other work was the "Mount of Olives," a work which, granting the propriety of the German dramatical treatment of the subject, could not fail to become a favourite if oftener heard. With the exception of Miss Elton (there being no contralto solo music) the principal singers were the same as in the Mass, and both Madame Sherrington and Mr. Guy were warmly applauded for their execution of the music allotted to them—some of it very florid and exacting. There was occasionally a slight unsteadiness in the chorus music for male voices; with this exception the execution was irreproachable, and the chorus "Worlds of Glory," more popularly known as Beethoven's "Hallelujah," brought the work to a brilliant and imposing conclusion. Handel's "Samson" is announced for Friday week, the 10th inst.

ALEXANDRA PALACE.—The second of the new series of popular concerts at this place took place on Saturday afternoon last, when the large concert-hall was well filled with an appreciative audience. We have not space to refer in detail to the several features of the programme, which, however, we may say included Schumann's expressive Symphony in B flat, as well as other instrumental pieces—Boccherini's "Minuet for Strings," extorting special approval, and a unanimous encore—solos by Madame Lemmens-Sherrington and Mr. Guy; and a number of part-songs—one of which, the composition of Mr. H. West Hill, the conductor,

"Farewell to Love," was received with much favour. Both the orchestra and the chorus at the Alexandra Palace are highly effective, and equal to any demand made upon them.

Gleanings.

The whole alphabet is in this one sentence of forty-eight letters:—"John P. Brady gave me a black walnut box of quite a small size."

A fashionable mother said to the family physician, in the presence of her three giggling, frivolous daughters:—"Doctor, how can we improve our girls?" "By improving the mothers," was the gruff reply.

A loyal citizen of Madras welcomed the Prince of Wales on his visit to that city with the following loyal motto—"God preserve the Prince of Wales, direct importer of marmalade, jams, English stores, ale, spirits, and boots and shoes."

The shop-seats movement has been taken up at Liverpool, where nearly 1,000 ladies have signed a memorial to the drapers in the town, requesting that seats should be provided for the female assistants when not engaged.

It is remarkable that various nations have each a different day of the week for the public celebration of religious services. Sunday is devoted by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews.

WHITE BREAD.—Bread is the staff of life, but there are various kinds of bread; some of them, indeed, scarcely deserve the name, for bread, like other things, may be so improved upon as to leave out altogether many essentials of the original. The finest wheaten bread is deficient in those phosphatic and purgative constituents which are an essential of the food of an article of diet, and so ceases to be as healthy or even as nourishing as the article which nature provides. We prefer rather the dingy coloured loaf, which is composed of good seconds, to its more refined competitor, and we believe that the taste, if not the eye, will be found to support us in our preference.—*Medical Examiner.*

AN ECCENTRIC AMERICAN MINISTER.—A curious story is told of an eccentric old American minister, who was sorely annoyed by a habit his people had acquired (and which prevails, by the way, in many other churches even now to some extent) of twisting their necks round every time anybody entered the door and passed up the aisle of the church, to see what matter of person it might be. Wearied with the annoyance, the old man exclaimed one Sunday, "Brethren, if you will only cease turning your heads round whenever the door opens, and keep your attention on me, I will promise to tell you, as I preach, who it is that comes in." Accordingly he went on with the sermon, and presently made a stop as one of the deacons entered, saying, "That is Deacon —, who keeps the grocery opposite." And then he announced in turn the advent of each individual, proceeding the while with his sermon as composedly as the circumstances would admit, when at last a stranger came in, and he cried out, "A little old man in green spectacles and a drab overcoat: don't know him; you can all look for yourselves." It is hardly necessary to add that the good man carried his point, and there was but little neck-twisting seen in his congregation after that day.

A SLIGHT MISTAKE.—A young and respectably-dressed female presented herself a few days ago at the Durham District Registry Office, for the purpose, as was surmised, of giving notice of her intended marriage. After standing in the office for some time, apparently hesitating what to say, one of the clerks, accustomed to the stereotyped questions usually put on these occasions, inquired, "What's your name?" to which she gave the necessary reply. The next interrogation was, "Where's your residence?" the damsel replying, "Framwellgate Moor." Next came a poser, "What is your age?" which the blushing maiden demurred to answer; but on being informed that it was necessary, she at length answered, with a tell-tale face, "Aw's not yet twenty-two." The clerk, still more surprised the reluctant young female by inquiring, "What's the man's name?" The question fairly took away her breath; having recovered, however, she replied, "What man?" The clerk dropped his pen, and, jumping from his stool, asked, "What's the use of your making a fool of me? How can I know whom you are going to marry unless you give me the man's name?" The girl, still more surprised, rejoined, "Lor, sir, aw's not gan to be married; aw hev ne young man; aw want a situation. Isn't this the register-office for servants getting places?"

FEMALE FASHIONS.—One of the most pleasing novelties of what are termed "female fashions" that has been introduced for many years has lately, it is stated, been "brought into mode by some of our first dressmakers and adopted by Parisian *elegantes*." It consists of a deerskin bodice clinging closely to the body, and made in the same way as an ordinary bodice. It is dyed the same shade as the dress, and the sleeves are made of "faile with deerskin parements." The more costly bodices of this description are embroidered with silver. It is not surprising that ladies, who must have suffered intensely from cold, owing to the deficiency of their garments, should have taken to clothing themselves in the skins of animals of the chase, after the

fashion of their ancestresses; and if these deer-skin bodices are made ample enough to cover their throats, the cost of embroidering them with silver will no doubt be saved in doctor's bills. It will, however, be a graceful act of coquetry on their part if, while utilising the beasts of the field for ornamental purposes, they will take the opportunity of sparing the birds of the air. A lady with a deer-skin thrown over her shoulders may dispense with a cock robin in her hat. The body of the deer may be cooked and eaten, and the appropriation of its skin is under these circumstances excusable; but nobody eats cock-robin, whose harmlessness, moreover, renders their destruction uncalled for. Woman should direct her attention to beasts and four-legged animals rather than to birds. By using rats or mice, for instance, as a head-dress she will assist in extirpating disagreeable vermin, and confer a real boon on society.—*Pall Mall Gazette*.

DR. DE JONGH'S LIGHT BROWN COD LIVER OIL—In Debility of Children its efficacy is unequalled. Mr. Thomas Hunt, Surgeon to the Western Dispensary for Diseases of the Skin, writes:—"In badly-nourished infants, Dr. de Jongh's Cod Liver Oil is invaluable. The rapidity with which two or three tea-spoonfuls a day will fatten a young child is astonishing. The weight gained is three times the weight of the oil swallowed, or more. Children generally like the taste of Dr. de Jongh's Oil, and when it is given them often cry for more." Sold only in capsules Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s., by all Chemists. Sole Consignees, Anstruther, Harford, and Co., 77, Strand, London.—[ADVT.]

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MARRIAGES.

ALLARD-BROWN.—Feb. 20, at Burlington Chapel, Ipswich, by the Rev. T. M. Morris, Frederic Allard, of Stoke Newington, youngest son of E. Allard, Ipswich, to Sarah, eldest daughter of the late Mr. J. Brown, St. Clement's, Ipswich.

MILLS-KNEWSTUB.—Feb. 23, at the Congregational Church, Chatham, Mr. L. Mills, of Smarden, Kent, to Sophie Holmes, daughter of the late Mr. W. R. Knewstub, of Kenfield.

PASCALL-WOODROFFE.—Feb. 23, at the Baptist Chapel, Kingston-on-Thames, James Pascall, of New Malden, to Elisabeth Sarah, daughter of Mr. C. Woodroffe, Charlwood House, New Malden, Surrey.

DOBELL-WOOD.—Feb. 24, at Lewisham Congregational Church, by the Rev. J. Morris Jones, Henry W. Dobell, Esq., of Sherard House, Eltham, Kent, to Mary Ann, eldest daughter of Henry Wood, Esq., of Brookland, Lewisham, Kent. No cards. At home March 22 and 23.

DEATHS.

IVES.—Feb. 17, after a long illness, Mary, the beloved wife of Mr. Samuel Ives, of 6, Amen-corner, Paternoster-row, aged sixty-nine.

GAUNTLETT.—Feb. 21, at his residence, 15, St. Mary Abbots's-terrace, Kensington, of heart disease, aged sixty-nine, Henry John Gauntlett, Mus. Doc., eldest son of the late Rev. Henry Gauntlett, Vicar of Olney,

SPENCE.—Feb. 28, at 6, Buccleuch-terrace, Upper Clapton, the Rev. James Spence, D.D., aged fifty-four years. Friends will kindly accept this intimation.

HOLLOWAY'S OINTMENT AND PILLS.—Abscesses, Erysipelas, Piles.—The first of the above-named diseases is sure to prevail when changes of atmosphere are both great and sudden; the other two are unhappily ever present in our midst. Unvarying success attends all who treat these diseases according to the simple printed directions wrapped round each box. They are invaluable to the young and timid, whose bashfulness sometimes endangers life. A little attention, moderate perseverance, and trifling expense will enable the most diffident to conduct the case to a happy issue, without exposing secret infirmities to anyone. The Ointment arrests the spreading inflammation, restrains the excited vessels, cools the overheated skin, and alleviates throbbing.

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